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SPECIAL NOTICES

1. The *Annual Meetings* for 1940 will be held at Philadelphia, Pa., the week of January 8-12.
2. *Christian Education* is available at \$1.50 for single subscriptions; \$1.00 per subscription in orders of ten or more mailed separately. Faculties and students can use articles for group discussions.
3. The Office is in need of copies of June, 1936. Send same to *Christian Education*, 744 Jackson Place, N.W., Washington, D. C.
4. *Bound Volumes Christian Education Available*—\$2.50 per volume:
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Christian Education

Vol. XXII

JUNE, 1939

No. 5

Where is Your Heart?

By DWIGHT E. STEVENSON

Minister, Bethany Memorial Church, Bethany, W. Va.

OUR generation has rebelled against sentiment. We look scorn upon our Victorian fathers who delighted in romantic emotions as decorative and as stuffy as their laced and starched and ribboned clothing. One cannot imagine a modern man wearing a powdered wig and laced cuffs and satin trousers. It is so much out of touch with the modern mood. We have declared it as our solemn purpose to look facts in the face, be they ever so stern, to be dispassionate and rational and to settle all problems in the cold light of intelligence. Let us have done with the frills of sentiment and the wishful thinking of the romanticists; we will be realists!

This is the way in which we are most pleased to think of ourselves. A visitor from Mars with a keen insight into our contemporary ways might shock us a little if he said, "You modern people are quite mistaken about yourselves. You are every bit as sentimental as your fathers, but your sentiment is far more ridiculous than theirs, for, in the first place, you admit it to yourself only for your hours of amusement, and in your hours of seriousness you act upon your feelings even while you are denying their existence. You say you have no sentimental moods: How about your love songs, chanted 'night and day, day and night' over the radio? How about your heartrending heroes of the movie screen? How about the time when a great crowd of visionary women held up city traffic in New York and all but caused a riot all because Robert Taylor was in town and they wanted to get a glimpse of him? The radio is almost restricted to the mass production of sentiment. Song writers manufacture, patent and sell

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sentiment by the sheet and by the hour. Orchestras and singers retail it. And a gullible public buys it and drinks it in as though it were the nectar of the Gods. In an age when we pride ourselves on our lack of sentiment, it is a dark mystery to me, how a six-footer, athletic man, with a baritone voice can stand before a helpless microphone and croon such sticky nonsense as: 'I've got a pocket full of dreams.'

"Oh, no," our Martian visitor says to us, "You are not sentimental!"

But the saga of sentiment is not completed by the radio and the movie. The sentiment of patriotism is written in blood in the soil of France. The emotion of racial pride is writing a new chapter in the long and sorry tale of Semitic hatred and persecution. Political opinion never exists as a purely mental matter; politics are notoriously mixed up with the emotions, with prejudices and loyalties and phobias, until nine-tenths of the sane population can go insane in an hour talking politics. And yet politics shape our government conditions every hour of our existence. Business itself is the greatest single repository of sentimentalists in modern society; business men are emotionally attached to certain patterns of belief which they will surrender only after complete defeat. In short, the whole of our serious life is conditioned at every point and in every major feature by how we feel; it rests upon emotion, sentiment, and prejudice, and appreciations.

The serious blunder that modern man has made in this respect is that he has admitted his emotions only as the toy for his amusement to play with in hours of relaxation; but he has not admitted his emotions to himself nor acknowledged their presence in the overwhelmingly important affairs of government, education, business, and religion. Even in the church the most of us would be frightened half out of our wits if a full-blooded emotion walked in the door.

Emotion is far too vital and dynamic to be trademarked by the radio and the movie. The emotional tone of a civilization is the soul of that civilization. The way men feel about life determines the way they will think and act about it. And an emotion entertained unawares can work great havoc because emotions can be

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good or bad, barbaric or Christian, wild or tamed. As a man's emotion is so shall his life be.

If we expend emotional energy only on amusement and withhold it from the concerns which mould our true destiny, it is as though we used electricity to run merry-go-rounds, and ferris wheels and refused to hitch its marvelous energy to the uses of domestic life and of business. In fact, emotionally we are living in the days of the horse and the buggy while intellectually we are living in the day of the stream-lined train. The strain put upon civilization and upon personality as a consequence is almost more than we can bear. "We are intellectually civilized and emotionally primitive; and we have reached the point at which the development of knowledge threatens to destroy us. Knowledge is power, but emotion is the master of our values and of the uses, therefore, to which we put power. Emotionally we are childish, undeveloped. Therefore, we have the tastes, the appetites, the interest and the apprehensions of children." (John MacMurray.)

The anomalies of modern civilization are directly traceable to this conflict between intellectual maturity and emotional immaturity. Like the apostle Paul, we know far better than we do. "Not what we would do we practice, but what we hate with our mind we do love with our hearts and that we do. . . ." Our minds have made machines to supply every physical need of the human race; our hearts have refused to deliver the goods and millions are starving. Our minds bid us drop this stupid and silly barbarism of war and live together as befits our sanity; our hearts erect barriers of fear and hatred and spin great mountains of propaganda and increase within us a savage martial pride and a primitive thirst for blood. Our minds tell us that life does not consist in the abundance of physical possessions; our hearts do not believe us; they bid us cut one another's throats, forsake our integrity, and become a husk of our human selves if only we can gain enough money to put us on easy street. Our minds tell us of the superiority of Beethoven; but our hearts prefer swing.

Philip Wylie a few years ago wrote an allegory to which he gave the title of *Gladiator*. In it he imagines a man born with the strength of forty men and with an idealism comparable to his strength. This superman went out to use his massive intelligence

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and his Herculean strength to build a new world, a peaceful world, a just and humane world. But everywhere he went tragedy and frustration met him. "Great deeds were always immanent and none of them could be accomplished because they involved humanity, humanity protecting its diseases, its pettiness, its miserable convictions and conventions, with the essence of itself—life. Life not misty for the future, but life clawing at the dollar in the hour, the security of platitudes, the relief of visible facts. Searching still farther he appreciated that no single man could force a change upon his unwilling fellows. At most he might inculcate an idea in a few and live to see its gradual spreading. Even then he could have no assurance of its contortions to the desire for wealth and power or of the consequences of those contortions." In this book Philip Wylie has written the tragedy of intelligence without the ally of emotion. Intelligence is the giant with overwhelming strength and idyllic visions, but what this giant can do will depend upon how ready the emotions are to obstruct or to cooperate. "A merely intellectual force is powerless against an emotional resistance."

Recently a book has been written about Jack London, the author of *Call of the Wild* and other stories of the out-of-doors. The reviewer is prompted to remark that Jack London was "a potentially great man whose possibilities of greatness were almost wholly wasted. His was a double tragedy, public and private. He never did the work he was meant for and his own life ended in failure. At the root of both lies the fantasy which ruled him—the regressive myth of the primitive barbaric hero." He failed at life because of an emotional attachment to a barbaric ideal. His emotions failed to keep pace with the great strides of his mind and his genius.

The next great step that men must take in our world is in the direction of emotional maturity. There can be no advance in technology, in politics, in international relations, in culture—until our emotions have put away childish things.

What are the marks of emotional immaturity, someone will ask? Well, the fruits of the spirit of littleness are these: An unruly temper, grudges that will not die, tale bearing, hypersensitiveness, selfishness, vindictiveness, intolerance, priggishness.

WHERE IS YOUR HEART?

I know that our mind tells us to forget an unkind criticism, but where is our heart? We resolve to overcome the unkind snobbishness of our tribe, lodge fraternity, or nation, but where is our heart? We know that retaliation is a coward's tool, but where is our heart?

In saying that the next great hour of history must be given to human emotions, a warning must be sounded. We are not opening the door to shallow and sticky sentiment. We are not heralding a return of hysterical religion that existed in and for the stimulation of ecstatic emotional states. We want no faith whose sign and substance is nothing more profound than a visceral elation.

A sane accent upon the true position of the emotions in life will try to displace fear motives with faith motives. It will try to dethrone hate motives with love motives. It will try to overthrow dismay with hope. It will over-rule cynicism with confidence and meaning.

But the initial problem still remains with us. How can we get our hearts to do what our minds want? We know that we ought to love everybody, but our hearts rebel. There are some people we literally despise. We cannot understand our own actions; we do not act as we want to act; on the contrary, we do what we intellectually detest. This discrepancy between mind and heart can only be bridged by the stout steel and concrete of discipline and the engineering skill of moral courage and constancy.

We help to do it when we stand with head uncovered before that great spirit of Jesus who more than any mortal joined mind and heart in a holy union. Only he who lives day after day with His words and His spirit comes to know the meaning of the one who wrote that

"His words make feeble many systems;
And fix them far in that high firmament
Where major thoughts like major stars
Hold light forever."

We become like what we live with, and those who would become Christian must first have lived in the presence of Christ.

The association of the Christian fellowship is another power for the transformation of human emotions. It is true that its potentiality is too seldom used in our day, and that is because so

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few Christians have seen the social implication of their faith. They "have sat with olympian aloofness, holding no form of creed but contemplating all," feeling above active participation in the corporate life of the church. These are the most pitiable persons in the religious scene today; they give neither solace to themselves nor strength to their fellows. A truly Christian association in a Church that is bound together in common Christian quest is the greatest single redemptive force open to human access. The major task of the church as an institution is to rediscover this living church born of a radical fellowship, but there is no way to this living church except by the door of the church that now exists.

I assume that you "attend" a church, that you sing hymns about the Christian faith, that through the communion service you declare your loyalty to Christ and to all who bear His name in every land,—at least you do this in mind and body, but where is your heart?

College Students and Christian Education*

A Strategic Group

By FRANK H. LEAVELL

Secretary, Southern Baptist Student Work,
Nashville, Tenn.

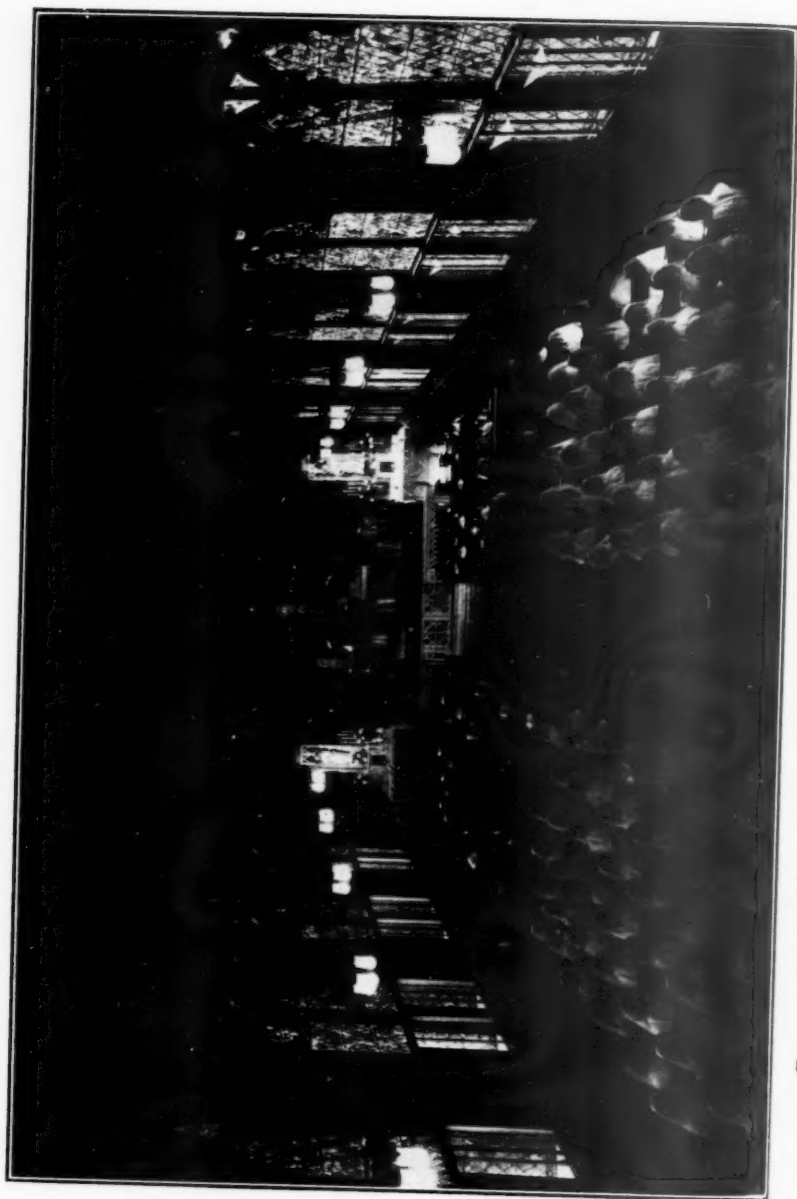
IN American life today there is no group, or age level, that can rival the college student group in its glamor, in its spectacular performances, in its fascination, or in its preeminent importance in the destiny of our nation. Our college students are trustees of posterity. Our college students are the guardians of our national destiny.

Various estimated there are in America today, one-and-a-quarter-million college students. Of our nation's one hundred and fifty million people this college student group has been described as "the STRATEGIC one and a quarter million," or more tersely, "the strategic million of American life."

And it is a strategic group. From that group must inevitably come *all* of our lawyers; *all* of our educators; *all* of our leading ministers; *all* of our most influential school teachers; *all* of our doctors; practically all of our congressmen and senators both state and national; practically all of our future Governors and Presidents; *all* of our foreign missionaries and ambassadors; and *all* of our leading editors and journalists. Only a single second of thought is necessary to realize that when all of these significant "alls" are grouped into one inclusive "all" we have therein the people who are to mould the ideals and thinking of our nation. The thinking of our nation will determine the service of our nation. The service of our nation will determine the future contribution of our nation to its citizenship and to the world at large.

This one-and-a-quarter-million of college students, therefore, is in fact, as well as in theory, a *strategic* national factor and asset. No amount invested in them, if it is wisely invested, is too large. While these college students are still classed as youth, they are in

* Delivered over Station WHAS, Louisville, Ky., on January 12, 1939.



BACCALAUREATE MASS, CHAPEL OF THE HOLY GHOST, ST. MARY'S COLLEGE, NOTRE DAME, IND.

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the last lap of youth. After graduation from college they are adults. They are then out on their own,—school teachers, employees earning their way, and soon, very, very soon they will be heads of families, directors of corporations, administrators of colleges, leaders of churches, national political leaders, and foreign representatives of our nation.

The coming to Louisville this week of so many leaders in the realm of education makes this a significant week not only for Louisville but for the South. It will mark a period of emphasis upon cultural values which should make a tremendously helpful impact upon the intellectual and spiritual status of our country.

Those educators who come at the call of the Council of Church Boards of Education, and the National Conference of Church-related Colleges especially, bring an emphasis upon the work of tremendous Christian forces in America. The emphasis of the Christian college today is among the most vitally needed of all the imperative needs of our age.

The contribution of these small colleges is far out of proportion to the size of the schools. Through the years they have made their place, and although today the larger colleges have made their road a hard one to travel they have maintained, and are maintaining their place, though in smaller numbers, in the educational systems of today.

A few years ago the United States Commissioner of Education gave some helpful statistics regarding education as a whole, and some quite startling statements regarding the contribution of the Christian colleges. He stated that a man's productive ability is increased as follows: by a common school education 50 per cent; by high-school training 100 per cent; by college training 200 to 300 per cent. Again, only 2 per cent of American people go to college, but that 2 per cent furnishes 95 per cent of the cultural leadership for the nation. The college trained man has 95 chances out of a hundred over the man not so trained.

Add to these advantages of general education the priceless plus of the Christian college and we appreciate more fully this contribution which is being made this week by these visitors to Louisville. With all proper praise and appreciation for the indispensable contribution of the state systems of education we pause to praise the

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Christian college. Necessarily, state education must be an incomplete education. What could the state teach about religion? What could the state teach about the Church? What could the state say about the person and message of Christ? What could the state teach about the Bible, or about church history? Merely to ask these questions shows that the state has little direct religious function to perform through its schools. But what, on the other hand, would be the plight and the future of our country if these truths were not taught? The incontrovertible answer is that the Church school, the Church college finds a peculiar function in that realm of influence. All of the culture of Greece could not save their civilization. All of the mechanical knowledge of the Egyptians could not save theirs. All of the legal and statesmanlike knowledge of Rome could not preserve her for posterity. The Christian college has done well its work, and, in spite of reduced numbers in institutions they are doing a saving work today.

Indeed today, as throughout past decades, it is strikingly significant how much of the leadership of America has come largely from these Christian schools. Pause in the presence of these facts. At one time eight of our country's Chief Justices were college graduates while seven of the eight were from Christian colleges. At the same time eighteen former Presidents of the United States had been college graduates, and sixteen of the eighteen of them were from Christian colleges. A survey was made of our national Congress to ascertain the educational background of those members whose names appear in *Who's Who in America*. The study revealed that two-thirds of them were from Christian colleges.

We recall with new encouragement the publicity which was given a few years ago to Hampton-Sidney College, a Presbyterian institution in Virginia, which in proportion to its graduates had made a larger contribution of distinguished men to the nation than any other institution in the United States.

Intellectual acumen is not enough. In fact there is no necessary connection between intellectual and spiritual development. Some one has reminded us that Edgar Allen Poe was the most brilliant story writer that America has yet produced, and yet he died in a hospital after having been picked up from the gutter of a street

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in Baltimore; that Lord Byron was one of the most brilliant writers that Great Britain ever produced, yet he died deploring his spiritually impoverished life; that Bobbie Burns was one of Scotland's most gifted and most brilliant writers, yet before his death he prayed for forgiveness for his moral and spiritual delinquencies. No, there is no *necessary* connection between the intellectual and the spiritual development. A proper relationship between these two, along with the physical development, is the work of these educators from Church Related Colleges who are meeting in Louisville today.

The need for this emphasis of the Church-related schools is shown again in some tendencies in our educational text books. A prominent educator of the South recently released the following significant facts:

"Throughout the eighteenth century, the New England Primer was the chief textbook in the American elementary schools. Thirty-five per cent of the content of this text was direct quotation from the Bible, sixty per cent was based on Bible material, and only five per cent was non-Biblical material. The McGuffey Reader Series next became popular in the nation. These books were written by a minister and were filled with Biblical, moral and ethical lessons. A recent study of thirty readers prepared for the same grades, published since 1930, showed that only one and four-tenths per cent of the content of readers in current use deals with Biblical material either directly or indirectly."

Another most significant development within the past two or three decades in America is the distinctly religious programs that are being promoted by the various denominations for their respective college student constituency. In keeping with an age of transition, there has been a development in the Church's interest in the student. The work is represented by the University Commission of the Council of Church Boards of Education which also is meeting in Louisville this week. The Northern and Southern Methodists under their Wesley Foundation, the Northern and Southern Presbyterians under their Westminster Foundation, the Lutherans under their Lutheran Student Association, the Baptists under their Baptist Student Union, and the Episcopalians, Christians and other denominational groups are promoting vigor-

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ous student religious movements. These are all unified in spirit, if not organically, in and through the Council of Church Boards of Education.

This promotion of distinctly denominational—or Church-related—programs of religious activity for college students is not confined to the United States. Two years ago, while visiting the Baptist schools and colleges of Japan and China, I visited in Tokyo, the Wesley Foundation Student Center of the Methodists over which Mr. T. T. Brombaugh of Ohio, presides, and the Open Door Student Center of the Presbyterians of which Mr. Walser of Massachusetts was the Secretary. At that time a building was dedicated for the Baptist student work. Mr. Herman Ray, a graduate of the Baptist Seminary here in Louisville, was the Secretary.

Again, it is my responsibility to leave for South America within the next thirty days, or so, to visit the Baptist schools and colleges of Argentina and Chile and Brazil. The Baptist Student Movement is international.

Another significant demonstration of the interest and activity of the various church groups, or denominations, in a distinctly religious program for college students, was the meeting three weeks ago in Naperville, Illinois. Each of the eleven denominations represented on the University Commission of the Church Boards of Education selected ten students and three adult leaders for a four-day conference on present-day student problems. It was the first meeting of that kind. It may be prophetic. It was a fine demonstration of "Unity in Differences."

The University Christian Mission is another movement of tremendous possibilities. It is being promoted throughout the United States in the interest of the religious life of the college students. From early last fall to late next spring groups of leading religious workers are visiting University centers for a week of intensive religious emphasis. Into this movement, many of the various denominational leaders are throwing their influence and energies. It is a unified effort of denominational interest in a phase of Christian education.

To summarize what we have stressed: first, the important place in American life of the one million or more of college students

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within the schools and colleges of the United States; second, the importance of this gathering of Christian Educators in Louisville this week; third, the important place of the Church-Related or Christian college, in the educational systems of the United States; fourth, the importance of the transition in leadership in the distinctly religious activities for college students in the United States and in the world at large. This transition has been and is toward independent leadership by the various church groups, with various efforts at unification without necessary organic union, of those movements.

We close as we began by saying, that the present generation of college students, both fascinating and exasperating as they are, are the **TRUSTEES OF OUR POSTERITY** and the **GUARDIANS OF OUR NATIONAL DESTINY**. Our investment in them is an investment for the present, for the future and for eternity.

World Conference of Christian Youth

AT Amsterdam, Holland, for the period July 25-August 3, 1939, will be held a world conference of Christian youth. From the office of the World's Student Christian Federation, Geneva, Switzerland, comes the following release concerning this conference.—Editor.

THE OECUMENICAL SETTING

The years 1937 to 1939 are marked by a significant series of world-wide Christian gatherings:

January, 1937—Twenty-first World Conference of the World's Alliance of YMCA's, at Mysore, India.

July, 1937—World Conference of the Churches on "Church, Community and State," at Oxford, England.

August, 1937—Second World Conference on Faith and Order, at Edinburgh, Scotland.

Summer, 1938—General Committee Meeting of the World's Student Christian Federation, in Japan.

Summer, 1938—World Convention of International Christian Endeavor, in Australia.

Autumn, 1938—World Meeting of the International Missionary Council, at Madras, India.

Autumn, 1938—World's Council Meeting of the World's YWCA, in China.

July 25-Aug. 3, 1939—World Conference of Christian Youth, Amsterdam.

The decision to hold a World Conference of Christian Youth has arisen out of a deep sense of need. The question has been often asked: Can the world meetings of 1937 and 1938 reach the rank and file of the younger generation without the help of a gathering planned especially with and for youth? Clearly only a small number of younger people can actually attend them. It is also evident that the work which many of these gatherings do will require extensive adaptation if it is to be addressed to the mentality and to the particular problems of youth.

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Yet the issues which are facing these conferences and all of present-day Christendom are essentially the same for young and for old. The theme in a word is everywhere one—the Universal Christian Community and its witness in the world. The problems which lie back of these world gatherings are perhaps even more real for the younger generation than for their elders. For whom is the present age more perplexing than for youth? Are they not the greatest victims of the tensions of our disordered world? Who is more concerned than they with the shaping of the society of tomorrow?

THE OBJECTIVE OF THE CONFERENCE

The 1939 Conference is the consummation of what is perhaps the most significant cycle of Christian World Conferences in modern times. It is undertaken not in spite of the Conferences of the preceding two years, but on the strength of them. It will utilize their results but it will seek to adapt and apply them to the special needs of youth.

As recorded in the Statement of Purpose adopted by the Joint Conference Committee representing the collaborating organizations:

“The Conference will gather representative young members and leaders of the youth work of the Churches and of all national and international Christian youth movements. It aims at confronting youth with the results of the world gatherings of the Christian Churches and the Christian youth movements in the years 1937 and 1938. Its purpose is to mobilize youth to witness to the reality of the Christian Community as the God-given supranational body to which has been entrusted the message of the victory of Jesus Christ over the world’s spiritual, political and social confusion.”

To this end it will bring together fifteen hundred delegates from most of the lands and Churches of the world. A joint enterprise of this size and character has never before been attempted. Coming in addition to the 1937 and 1938 gatherings of the same organizations, it will be a difficult task. Only the gravest circumstances could persuade the experienced collaborating movements of the necessity and indeed of the feasibility of such an additional venture of faith in the midst of the present world crisis. The pre-

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vailing world disunity and lack of direction has aroused increasing demand for such a manifestation. If it is to face this disunity creatively, Christian youth will need more than ever that sense of deeper solidarity which it is hoped the 1939 Conference will help to bring into being.

THE REALITY OF THE CHRISTIAN COMMUNITY

The issues which face today's younger generation call for a clear lead from the Church. If it is to hold its youth against the growing tide of defections to other loyalties with which it is beset, the Church must be sure of its faith and know how to proclaim it unitedly in terms of practical life.

This necessity is greater with youth than with their elders because the younger generation has had less experience of the Church's meaning and message as the Universal Christian Community. Not always having been made aware of their common heritage in the *Una Sancta*, they must be helped to see more clearly, declare more definitely and live more courageously their oneness in the Christian faith. Although it is a common crisis which is confronting the Church, its forms are so varied, its expressions in many cases so elusive and the sense of Christian solidarity over against it so inarticulate that the younger generation will not be equipped to withstand it except through a momentous and united confrontation with the meaning and the common resources of the Christian faith as a way of life which is universally valid.

The World Conference of Christian Youth, organized "to mobilize youth to witness to the reality of the Christian Community," is conceived as one focussing point in a much larger movement devoted to the furthering of this purpose. Its essential goal is to create and express among the younger generation a larger understanding of the true Church and of the Church's demands—a Universal Christian Community proclaiming and applying its message in a world whose disintegrating forces are facing youth with a confusion of loyalties such as no generation before has ever had to meet.

THE NEXT TWO YEARS

But if the 1939 Conference is to contribute to this task, it must not simply sift the best results of the series of previous gatherings

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and pass them on as an unearned inheritance to the younger generation. Just as each of the meetings in the total series is not an end in itself but part of an ongoing process, so the 1939 Conference can be neither a beginning nor an end. It must spring from a serious wrestling with many of the same issues as those which have occupied the preceding gatherings and it must issue in further search.

Beginnings have already been made by groups of young people in different parts of the world in the adaptation of the materials of the current conferences to the needs and understanding of youth. Following each of the forthcoming world gatherings, further study groups and conferences of young people will be organized by organizations, countries and areas. This process, which will be coordinated on a world scale through the international headquarters of the respective collaborating movements, will largely determine the subject matter and program of the World Conference of Christian Youth. Of importance in the preparation for the Conference will be the literature to which this manner of advance study will lead. As a first guide for further discussion a provisional Study Outline, based on the exchange of views which has already been possible, was published late in 1937. A bibliographical summary of other relevant literature is available.

THE CONFERENCE

At the Conference itself most of the fifteen hundred delegates will be young people who have been active in the two preceding years of preparation. They will be a carefully selected group ranging in age from eighteen to thirty-five years, not more than one third of the total number to be over twenty-five. They will meet for ten days, with a program centered in worship, study and discussion rather than in addresses.

Fifty per cent of the delegates will come from the Churches and fifty per cent from the three world Christian youth movements. The responsibility for recruiting and organizing the Church representation will be borne by the joint Youth Commission of the World Alliance for International Friendship through the Churches and the Universal Christian Council for Life and Work, in collaboration with the Youth Group Continuation Committee of the Faith and Order Movement and with the Interna-

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The quota of delegates by countries and movements provisionally agreed upon is as follows:

	Churches	YMCA	YWCA	WSCF	Total
Africa	18	10	9	3	40
Australia	14	5	5	6	30
Austria	7	2	2	2	13
Belgium	5	3	3	1	12
Bulgaria	13	2	2	3	20
Canada	28	8	8	6	50
China	11	10	4	5	30
Czechoslovakia	13	8	3	6	30
Denmark	11	14	10	5	40
Dutch East Indies	3	1	2	1	7
Esthonia	6	3	3	3	15
Finland	10	5	—	3	18
France	19	10	10	11	50
Germany	68	30	15	12	125
Great Britain and Ireland	117	30	15	18	180
Greece	12	2	2	2	18
Hungary	10	6	3	6	25
India, Burma and Ceylon	11	8	5	6	30
Italy	3	2	3	2	10
Japan	10	5	4	5	24
Latvia	5	1	2	3	11
Lithuania	5	1	—	1	7
Netherlands	19	15	10	11	55
New Zealand	6	2	3	6	17
Norway	12	8	10	6	36
Poland	16	3	—	1	20
Portugal	3	2	1	1	7
Rumania	18	2	3	2	25
Russia-in-Exile (different basis of division)					20
South America	9	7	6	3	25
Spain	3	2	1	1	7
Sweden	14	10	8	8	40
Switzerland	13	10	5	12	40
U. S. A.	175	40	35	30	280
Yugoslavia	15	5	—	2	22
Other Countries	28	28	8	7	71
Leaders, Speakers, Fraternal Delegates					50
	730	300	200	200	1500

WORLD CONFERENCE OF CHRISTIAN YOUTH

tional Missionary Council. The three independent youth movements will select, prepare and send their own participants. The coordination of the total preparation of the Conference is in the hands of a General Conference Committee composed of representatives of all the collaborating international bodies.

Where the figures proposed for the more distant countries are comparatively smaller than for the nearer ones, it is because of the practical difficulties of sending delegates so far, and is not intended to confine the countries in question to the quotas suggested.

LOOKING BEYOND

We have said that the Conference would have little justification if it were to be an isolated event or in any sense an end in itself. But planned as a point of temporary concentration in a process which will precede it and follow it, the enterprise should mean much for the future relations of the Churches to one another and to the Christian Youth Movements, and for the vitality of all these bodies in an increasingly secularized world.

The collaboration of the movements directly related to the Churches with the world Christian youth movements in the 1939 Conference is a natural consequence of the important part which the youth movements have played in the development of the modern Oecumenical Movement. It is a united witness of the youth of the different arms of the Church to their common allegiance in one faith. Yet the Conference will not be a superfluous joining of people and groups already at one and conscious of this solidarity. We all still sorely need to become spiritually united. Rather will it be an occasion for the recognition and the expression of our latent solidarity on an unprecedented scale and in a manner which it is hoped will bear convincing witness to the reality of our common faith in the face of a disordered world. This is our prayer for 1939.

THE COLLABORATING INTERNATIONAL MOVEMENTS

The World Alliance for International Friendship through the Churches, 52, *Rue des Pâquis, Geneva, Switzerland.*

The Universal Christian Council for Life and Work, 41, *Avenue de Champel, Geneva, Switzerland.*

CHRISTIAN EDUCATION

The Continuation Committee of the World Conference on Faith and Order, *Cheyney Court, Winchester, England.*

The International Missionary Council, *Edinburgh House, 2, Eaton Gate, London, S.W.I.*

The World's Alliance of Young Men's Christian Associations, *52, Rue des Pâquis, Geneva, Switzerland.*

The World's Young Women's Christian Association, *52, Rue des Pâquis, Geneva, Switzerland.*

The World's Student Christian Federation, *13, Rue Calvin, Geneva, Switzerland.*

Other international Christian bodies collaborating through their national branches.

Further information concerning the Conference may be secured from the international headquarters of any of these bodies or from the Conference Headquarters: *52, Rue des Pâquis, Geneva, Switzerland.*

Councils of Religious Activities*

I. TEXAS STATE COLLEGE FOR WOMEN

BY MRS. MATTIE LLOYD WOOTEN

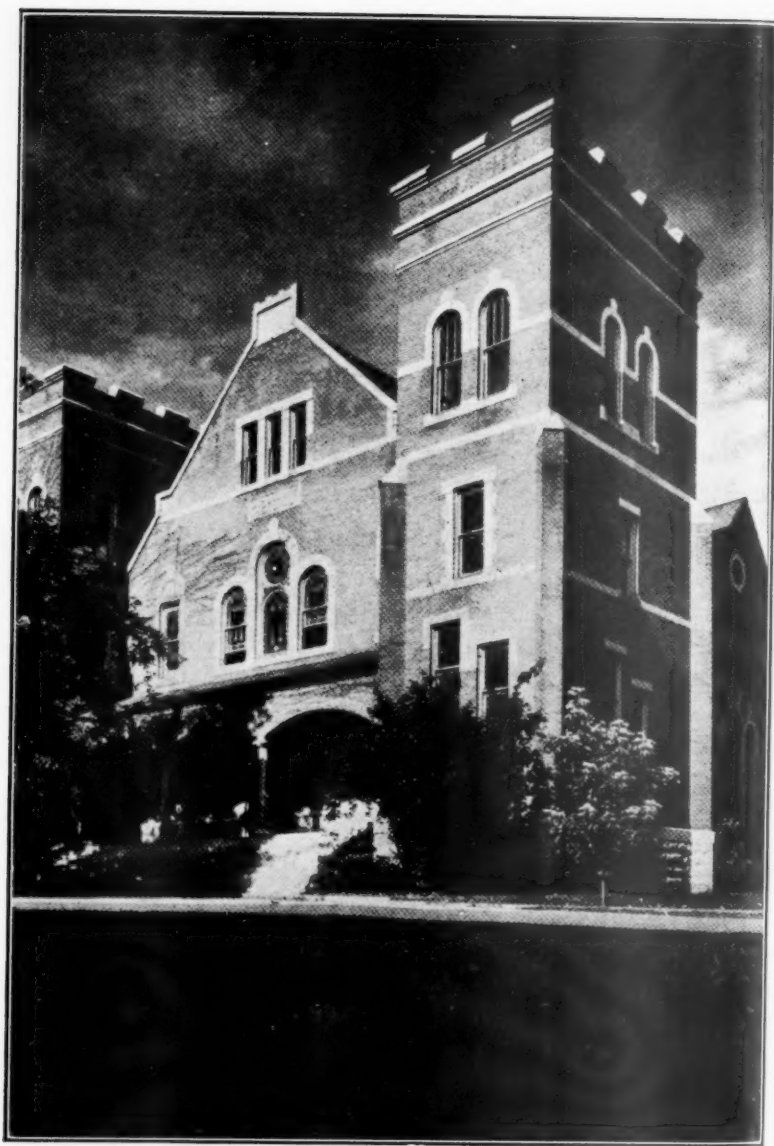
Dean of Women

THE spiritual development and welfare of the more than three thousand young women who pass through the matriculation lines of the Texas State College for Women each year is of vital importance to the administration, to the faculty, and to the students themselves. The survival of religion as it expresses itself through Christianity is one of the major concerns of our American culture. In truth, the Christian ideal of democracy is the very cornerstone upon which the American culture is founded.

Several years ago the religious organization on the campus of the Texas State College for Women combined into what is called the Council of Religious Activities. The personnel of the organization is made up of sixteen members representing all the churches in the city, as well as the Y.W.C.A. The Jewish and Catholic groups were invited to affiliate, but they preferred to remain autonomous bodies. The Council is sponsored by four faculty members who belong to as many different churches. The President of the College is heartily in sympathy with the Council and renders it every possible assistance at all times.

The program of the Council is varied and widespread. Its first interest is to cooperate with the local churches in their programs and to be an influence on the campus for Christianity. In order to emphasize the churches' programs, the ministers are invited to an assembly program during the first week of school. They are introduced to the student body, and at the close of the hour, they are permitted to meet students belonging to their respective faiths in places arranged for in advance. In addition to this, "Go to church days" are fostered; the bulletin boards of the dormitories are available for the church announcements; and every possible

* From time to time the editor desires to publish items indicating how the religious activities of students at different types of educational institutions are organized and supervised. We invite brief statements from any institution.



DULANEY AUDITORIUM, WILLIAM WOODS COLLEGE, FULTON, Mo.

COUNCILS OF RELIGIOUS ACTIVITIES

aid is offered to each church. Weekly vespers are held in each dormitory. These services come on Friday evening at seven o'clock and are conducted uniformly in more than twenty halls. No better chance can come to a young woman for developing leadership than through participation in these meetings. This year, two hundred new song books were purchased, and every girl who wishes can now join in worship through song. The singing, however, is only one phase of the opportunities offered by these worship groups, which include special music, vocal and instrumental, Bible reading, and prayers.

Special all-college religious programs are sponsored throughout the year. Sometimes the program is made up of a single speaker on some religious topic in assembly. On other occasions such as Thanksgiving, Christmas, New Year's Day, and Easter, more elaborate preparations are made.

This year the Council has sponsored two Religious Emphasis Weeks. One was held in the early fall, and one during February. On these programs appear men of national eminence. They spend a week on the campus, eating with the students, visiting with them, and in every way sharing the life of the college. In addition to this activity, these men hold formal services each evening and conduct conferences and forums during the day.

Since the students will be away from the campus at Easter for their spring holidays this year, an all-community Palm Sunday sunrise service is being planned. The combined choirs of all the churches, assisted by the various college choirs and orchestra and the high school choral club, will furnish the music. This promises to be one of the most impressive worship services of the year.

The crowning victory of the college is the erection of a beautiful little chapel on the campus. This work of art and beauty will be completed early in the summer. The council cannot claim the credit for this chapel, but it has rendered every possible service in assisting in the realization of this beautiful addition to the campus.

While our work is not complete and we are anxious to improve it in many ways, yet we feel that every girl who passes through the college is given an opportunity to grow in spiritual strength along with her opportunities to attain social and physical development.

CHRISTIAN EDUCATION

II. UNIVERSITY OF MISSOURI

By EARL R. GORDON

Executive Secretary, Students' Religious Council

THE tradition for cooperation among the religious organizations serving the students in the University of Missouri is one of long standing. The University Y.M.C.A., organized in 1890, and the University Y.W.C.A., organized in 1891, have cooperated with the churches and with each other since they were organized. The student organizations related to the Baptist, Methodist, Christian, and Presbyterian churches formed a city union in 1904 and continued to carry on a mission project in one of the suburbs of Columbia from that time until the Students' Religious Council was organized.

The Students' Religious Council was organized in 1924. In its membership when it was first organized were included the student organizations related to seven Protestant denominations, the Jewish Student Organization, the Glennon Club representing the Roman Catholic, and the Y.W.C.A. The University of Missouri Y.M.C.A. became a member organization in 1928, the Burrall Bible Class in 1931, The Christian Science Student Organization in 1936 and the Christian College Y.W.C.A. in 1937.

The Congregational Club dropped its membership in 1939 due to loss of support from state sources for leadership for work among Congregational students. The Glennon Club withdrew from the Students' Religious Council by mutual agreement in 1932.

As it is now functioning the Students' Religious Council is a federation of 12 student groups related to the churches of Columbia and to the University of Missouri, Christian College, and Stephens College. Six of these groups are related to the following Protestant churches: Baptist, Christian, Episcopal, Evangelical, Methodist, and Presbyterian. The Jewish Student Organization, the Burrall Class, the Y.M.C.A. and Y.W.C.A. of the University of Missouri, the Y.W.C.A. of Christian College, and the Christian Science Student Organization are the other six member organizations.

The program of the Students' Religious Council is determined from year to year by its board of control, and carried out by the executive committee and other committees. The officers of the

COUNCILS OF RELIGIOUS ACTIVITIES

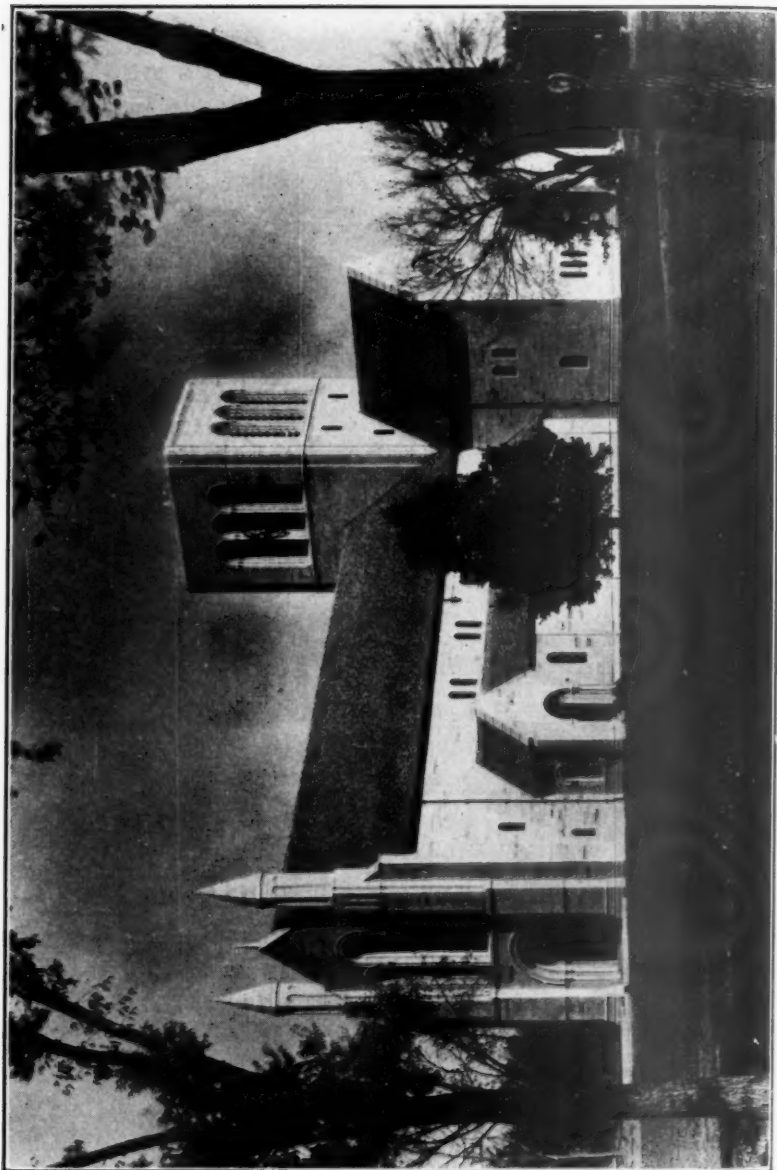
council, except the Executive Secretary, are students in the University of Missouri or in one of the colleges in Columbia, and the majority of the members of all committees are students. For the past ten years the Executive Secretary has served also as General Secretary of the University Y.M.C.A.

The Students' Religious Council serves as a clearing house for the member organizations for the exchange of program information, the holding of conferences and the training of student leaders. Union meetings are held during the vacation seasons and at other times during the year. Cabinet social affairs are held three or four times a year and other projects are carried on as agreed upon by the officers of the Council. In the past year a play producing contest was sponsored to stimulate the use of religious drama in the programs of the member organizations. A committee on peace activities took a peace poll on Armistice Day and student leaders of the S. R. C. took the initiative in forming a campus committee to secure funds for the Far Eastern Student Service Fund.

The Budget of the S. R. C. is received from the contributions of its member organizations and from the Community Chest of Columbia.

Participation in the activities of the S. R. C. is entirely voluntary on the part of the students and others and its program is so arranged that it interferes as little as possible with the programs of the various member organizations.

Included in the membership of the Board of Control of the S. R. C. are the pastors of the churches of Columbia which have student organizations that are members of the S. R. C.; paid workers and two student representatives from each member organization; the members of the faculty of the Bible College of Missouri, the President of the University of Missouri and two members of the faculty of the University appointed by the President; and four student members elected at large. The Board of Control meets four times a year for regular meetings and on call of the Chairman. The Executive Committee, made up of the paid workers related to the member organizations and the student members of the Board of Control, meets monthly and takes care of most of the business affairs of the Council.



SHOVE MEMORIAL CHAPEL, COLORADO COLLEGE, COLORADO SPRINGS, COLO.

How Can We Predict Freshmen?

BY EDWARD W. BLAKEMAN

Counselor in Religious Education,
University of Michigan

HOW can we determine which person will most readily make the transition from school to college and will succeed? A study by Messrs. Bailey, Rugh, Menke, and Schlessor, with Lincoln B. Hale as chairman and Professor Hugh Hartshorne as editor,¹ has given us the most significant reply, namely, measure their habit patterns. A habit pattern, the basic concept of the study, is a tendency toward a generalized type of action developed out of previous experiences and serving to orient the individual. If we can discover which attitudes and habits cultivated early will enable thousands annually to pass readily from high school to university, we will have achieved a major service.

"The student's attitude, interests, purposes, habits, developed in the complexity and tension of his social setting, are determining factors, and the bent or direction of life depends upon the particular configuration they have taken."²

The transition experience is thus introduced:

"The habits of the individual should enable a person to find satisfaction for his basic desires in accordance with the approved ways of the culture. These habits dovetail the members of a culture so that they act together to realize their ambitions and satisfy their needs. The habits of one reach out to fit the habits of others. If now an individual is moved into another group with a different set of customs, his habit systems do not mesh, and from his point of view, the times are 'out of joint'. "³

These experimenters tell us that there are four functional or habit patterns which explain the ease or difficulty with which the individual can change from pre-college or other early adolescent environment to college.

¹ "From School to College," Hartshorne, Hale, etc.; Yale Press, 1939. 441 pp.; \$3.50.

² *Ibid.*, p. 68.

³ *Ibid.*, p. 3.

CHRISTIAN EDUCATION

THE PATTERNS

1. "A Purpose Pattern—The pattern of interrelated habits developed in past experiences of forming and acting on purposes, which predisposes the individual toward purposeful behavior.

2. "A Social Pattern—The pattern of interrelated habits developed in past experiences of living and working effectively with people, including strangers, which predisposes the individual toward socialized behavior.

3. "A Decision Pattern—The pattern of interrelated habits developed in past experiences of evaluating situations and of making decisions on the basis of this evaluation, which predisposes the individual toward decisive behavior.

4. "A Sensitivity Pattern—The pattern of interrelated habits developed in past experiences of sensing relevance, proportion, and potentiality, which predisposes the individual toward flexible, objective, and balanced behavior.

"Each of these patterns may appear in the positive form just defined, or in what is called a 'negative' form. The latter denotes not so much the lack of a positive pattern as a pattern of an opposite type. Thus, negatively stated the four patterns become, (5) drifting, (6) unsocial or anti-social behavior, (7) indecision, or dependence on others, and (8) obtuseness, subjectivity, or lethargy."⁴

Starting with the general assumption that the primary end of education is the creative development of the individual, these experimenters, by methods which will be discussed later, found that the number of positive patterns present in an individual's experience or habit configuration tends to associate positively with his performance or rating.

"The presence of positive or negative functional patterns should help explain the success or failure of the transition experience as the individual changes from one culture to another. The student who goes from school to college will be able to adapt himself creatively to the changed environment in so far as he will be able to orient his experience toward significant goals, to evaluate his environment objectively, to make decisions, to meet and work with other personalities under all conditions and to be aware of the potentialities of himself and his environment."⁵

⁴ *Ibid.*, pp. 187 and 188.

⁵ *Ibid.*, p. 188.

HOW CAN WE PREDICT FRESHMEN

If the number of positive patterns present in the individual's experience turns out to be as important in the composition of the particular personality configuration, as these experimenters hold, then we may have in this list of functional patterns and the four negative patterns, a concise formula in accordance with which every type of behavior may be appraised not only as to transition from school to college, but from home to city, from one job to another, from parental roof to the marital state, from native land to foreign country, etc. Seventy-two per cent of the individuals studied held the identical patterns throughout the transition period. Only six of 129 involved a change of two steps and the majority of the changes were in the direction of additional positive patterns. On these points we quote:

"The tendency for the four-pattern students to receive a high performance rating, and vice versa, for the zero-pattern students to receive a low performance rating, is evident. In each instance 50 per cent of the group rank either at the highest two or lowest two points of the scale."⁶

The table found in the text relating to freshman personality configuration and composite performance evaluation shows that the students with the positive four-pattern personalities are distributed, academically, to support rather conclusively the theory.

The following significant distinction is made by the Editor.

"The existence of the decision pattern, particularly of the positive type, does not involve a judgment as to the kinds of decisions made. A decision may be selfish, or unselfish, social or antisocial, and still be positive."⁷

SENSITIVITY

"The term 'sensitivity' is not altogether satisfactory, but the meaning is more important than the term. It has been spoken of as the ability to function with sensitivity because of acquired habits of becoming conscious of problems and difficulties or of opportunities and advantages. . . . If the reader will bear in mind such closely associated words as 'alertness,' 'objectivity,' 'responsiveness,' 'freedom from load,' it will prove of some assistance in rounding out the concept of the fourth pattern. Sensitivity to relative values had direct bearing on the utility of the three other patterns and on the integration both of the inner self and

⁶ *Ibid.*, p. 232.

⁷ *Ibid.*, p. 218.

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of the self in relation to its changing environment. The negative form of the pattern, as previously noted, may be identified by such terms as 'obtuseness,' 'subjectivity,' or 'Lethargy'.⁸

Students of this pattern offer such observations in abundance—"religion is 'O. K.', but the way it is presented here is very boring." "I will have no use of this subject in the future because of the way it has been taught." "Would like to write in the student paper, but a monopoly prevents me." "Every job done should aim at perfection." A co-ordinator writes:

"He believes that knowledge is tentative, and that he has much to learn. To ferret out truth is one of his big problems as well as the professor's. . . . The transition from school to college has largely taken care of itself because he worships work. Loafing and mischief have no part in his program. He wants to be challenged every day with some new and engaging experience. If the school does not provide it, he feels he is not making the most of his college career. It should be added that this boy was elected president of his class in spite of some evidence of limited social facility."⁹

PERFORMANCE

Ten performance areas were worked out after much experimentation. To reach a satisfactory definition several sets of categories were developed, tried, and discarded. The plan finally adopted represents in form a compromise between the "situational" approach and the "functional" approach. The areas are (1) health, with six subheads; (2) scholastic, with seven subheads; (3) financial, with four; (4) family, with two; (5) religious, with three; (6) moral and disciplinary, with three; (7) personality, with six; (8) living conditions, with four; (9) social, with six subheads; and (10) outreach, with five.

"Ratings, in terms of the relative quality of performance, were given for each student in each of the ten areas and the composite or total rating was the sum or average of the ten separate area ratings. The rating in each area was compared with that in each other area and with the total to see, for example, whether students who were low in health also tended to be low in the scholastic area."¹⁰

⁸ *Ibid.*, pp. 218 and 219.

⁹ *Ibid.*, pp. 220 and 221.

¹⁰ *Ibid.*, p. 123.

HOW CAN WE PREDICT FRESHMEN

The text carries tables and data which give a grasp of relationships by a study of the matrix. Factors in failure and success are seen in a masterful analysis of whether high performance in the areas chosen for investigation constitutes "success."

"As a matter of fact, one purpose of the study was to verify the case-study findings by gathering facts about a large number of students and so add confidence to the findings. We proceeded therefore to take the hazardous step of rating all the 1,244 students co-operating in the freshman year, even though only the questionnaire material and records were available."¹¹

ACADEMIC

"To begin with, the precollege items, taken all together, show an average critical ratio of .28, whereas the college items, taken all together, have an average critical ratio of .87. Such a difference would be expected, as the influence of precollege factors lies chiefly in the past.

"The relative extent to which the facts of the precollege and college situations, taken all together, contributed to the success or failure in each of the ten areas is indicated by the following pairs of average critical ratios, in which the precollege ratio is always placed first: Health, .20, .63; religious, .13, .62; scholastic, .14, .69; financial, .01, .55; family and home, .21, .62; moral and disciplinary, .17, .49; personality, .26, 1.1; social, 1.1, 1.8; Living conditions, 0, 1.1; outreach, .54, 1.1. The largest differences between the influence of precollege and college facts on adjustment occur in relation to the financial and living condition areas, and the smallest differences in the social area. In all the other areas the influence of the college may be said roughly to be from two to five times that of the precollege period, so far as our data go."¹²

The second set of comparisons shows the relative significance of different *types* of fact for freshman performance. The average critical ratio which represents groups of items is significant.

To measure how much freshman performance turns on these configurations, various studies within this area designated as "academic" are reported.

"The facts seem to fall into four types: first, nonacademic college conditions and interests (the first items of

¹¹ *Ibid.*, p. 132.

¹² *Ibid.*, p. 182.

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TABLE XI¹³
RELATIVE SIGNIFICANCE FOR SUCCESS OR FAILURE
OF VARIOUS TYPES OF FACTS

<i>Type of Fact</i>	<i>Average Critical Ratio</i>
1. College living conditions	1.7
2. College nonacademic interests and activities	1.1
3. College contact with faculty and help received82
4. Personal data: age, personality, health, etc.74
5. College academic interests and activities*68
6. Home relationships47
7. Economic conditions and employment45
8. Family and home background39
9. Precollege academic activities and interests31
10. Ideals, attitudes, outlook29
11. Precollege nonacademic activities and interests26

* The ratios of significance for scholastic adjustment are omitted.

Table XI) ; second, faculty contacts, academic interests and activities, personality, and health (items 3-5) ; third, home background, economic conditions and family relationships (items 6-8) ; fourth, the precollege school factors, and educational outlook and ideals (items 9-11).''¹⁴

As to the "four pattern" method for judging academic performance, the chapter upon *Dynamics of Success* is a strong statement.

"The relationship of these factors to the personality configuration and performance ratings points to an important paradox, namely, that on the basis of an objective evaluation of freshman performance students faced with these limitations are certain to rate low, but, nevertheless, their experience may have resulted in unusual capacity for achievement under difficulty and in definite growth in their personalities because of the vigorous manner in which they have dealt with their problems."''¹⁵

"The influence of native ability has been recognized in the discussion. Its effect was shown in the experience of the zero-pattern personalities who were placed in the upper classification. This exposition has already suggested that native capacity does not correlate very highly with the personality configuration."''¹⁶

¹³ *Ibid.*, p. 183.

¹⁴ *Ibid.*, p. 184.

¹⁵ *Ibid.*, p. 239.

¹⁶ *Ibid.*, p. 240.

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The editor further reports that in the middle classifications, particularly the two- and the one-patterned groups, the spread is very noticeable. The student which a careful administrator should admit is the four-pattern, not the zero-pattern person. Grades in class do not measure competence on the broader basis.

"The general tendency of the personality configurations to correlate with academic success is apparent. Eighty-seven per cent of the four-pattern personalities are ranked in the upper half of their respective classes, and 90 per cent of the zero-pattern personalities are ranked in the lower half of their respective classes."¹⁷

RELIGION

One quarter of the 828 students in the forty colleges fell into the classification: "No real meaning in religious experience." The editor remarks:

"The possibility of dealing helpfully with religion in college depends to a large extent on the degree to which students have shown capacity for growth and independence. How far has the process of emancipation from the home proceeded? One indication of degree of emancipation is the acceptability of parental beliefs. According to the students' own statements, 65 per cent find them acceptable, 12 per cent have begun to wonder about them, 8 per cent seriously question some of them, 3 per cent report definite conflicts, and 9 per cent say their parents' beliefs no longer concern them."¹⁸

In the correlations of religious adjustment with each of the ten areas previously listed under "Performance" the findings will seem disconcerting to religious educators:

"The religious adjustment ratings were shown (in Chapter IV) to be least associated with total adjustment of any of the ten areas and to correlate less with each of the various areas than the average correlation of all the areas among themselves."¹⁹

A summary statement at the close of a discriminating and useful chapter on "The Place of Religion in College," will give the other view.

¹⁷ *Ibid.*, p. 243.

¹⁸ *Ibid.*, p. 277.

¹⁹ *Ibid.*, p. 280.

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"Forty per cent of the students, during this busy time of new adjustments in all areas of life, attend religious services two or three times a month and nearly 70 per cent attend once a month or occasionally. Nearly three-fifths of the students have a favorable attitude toward the church, although some have certain reservations toward its program. Another quarter are 'on the fence,' wavering between being favorable or unfavorable. There is evidence of much change in the thought of students in the field of their philosophy of life, 'man and his place in the universe,' economics and personal and moral problems. Nearly half of the students consider their religious life during the transition as very helpful or wholesome and over half of them report meaningful and vital religious experiences, or at least that they have won their way to new religious insight which has filled their lives with new meaning and purpose. Less than one-fifth of the students feel that religion has no value for them and has not touched their lives significantly."²⁰

TABLES GIVEN

Even more useful for the admissions staff or for families preparing sons for transfer to college or city are the various instruments such as the Observation Record, revised. Here are rating scales upon Organizing his resources, Ability to make own decisions, Intellectual capacity, Impressions on others, Leadership, Team work, Alertness, Sense of Difficulties. Appraisal and evaluation of such intangibles by the aid of this text will tend to bring the intimate experience of parents, the minister's wishful guess, the scout-master's observation, the teacher's judgment,*and the play-leader's reactions, to focus and enable many well-intentioned persons to "team up" in behalf of each growing youth.

Other instruments are described, such as those dealing with academic situations and interests, with reliability of pre-college record, home relations, with relative importance of college activities, with prediction of total performance in college from observations of pre-college record, with health, with off-campus experience, with religious thinking, and with each the method of coding is illustrated.

The construction of the rating blank, experimental use, is explained.

²⁰ *Ibid.*, p. 284.

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Final revision of the rating procedure is discussed, assumptions to govern the ratings are given, and a table records the reliability of pre-college observations record in 129 particular cases. On the seven items, purpose, decision, social intellect, impression, leadership, and team-work, the reliability rating of two teachers compared are given and the scale is discussed. These seven items are used throughout six useful tables.

The summary of factors associated with freshman performance covers a vast range of behavior. A few headings will suggest to the reader both the wealth of data which had to be handled and the difficulties involved. For the pre-college period, four groups are rated, namely, the student, his family, the school in which he is being prepared, and the boy's outlook. For the college period, data appeared under these eight headings: the student, family relations, living conditions, extra-curricular activities, recognitions, off-campus activities, college contacts, and reactions to college.

PERSONALITY

The cautious Editor, aware of the emphasis and the terminology of various schools of psychology, calls attention to the fact that one scale as to "personality" was used, namely:

"A. Outgoing personality. Sympathetic, appreciative, understanding, appealing, attractive, self-assured (but not domineering or egotistic), realistic in appreciation of abilities and limitations, poised, balanced, integrated, of sound common sense, self-reliant, independent, responsible, unselfish, mature.

"B. Students who recognize certain handicaps or difficulties, seek help and make constructive adjustment to their solution, who make a positive impression on others, who are emotionally stable and free from tension.

"C. Students who give indications of minor problems and worry about general adjustment without much insight or self-understanding, who impress others fairly but tend to be rather colorless.

"D. Students who are subject to moods and temper flare-ups on occasions, who tend to be nervous and tense, especially at times of stress as during exams; who impress others rather negatively, who tend to evade problems rather than to face them.

"E. (Contradictory extremes will both be represented

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here.) Exceptionally reserved and shy, suspicious, repressed, stubborn, self-conscious, and self-centered, self-pitying, morose, moody, morbid, sullen, prejudiced, irrational, given to grandiose daydreams, filled with conflicts, dull, ill-tempered, unresponsive, quarrelsome, domineering, awkward, selfish, irresponsible, undependable, dependent, servile, unbalanced, immature, careless, untidy, neurotic, fearful, extremely suggestible, jealous."²¹

Since only one personality rating scale was used, different types may appear equally adjusted.

"The emphasis is functional rather than structural, social rather than biological. For this reason, there is a close relation between the social and personality adjustment, and, as will be shown later, they might well be combined if this interpretation of success in personality adjustment is to be used. What we have, in any case, is clear enough, even though we do not use the conventional categories of any one school of psychology."²²

GUIDANCE

Although the study is an investigation into the transition observed in 1934 to 1938, a counseling plan is recommended in the text, including Community, School, Church, Aids to Growth, Reading Skills, The Admissions Officer, Freshman Week, etc.

"In the summary of factors making for success, an important place was given to what was called dynamic integration. This was not thought of as something apart from the habits patterns, which exists by itself, or which, on the other hand, may be added as another pattern. Instead, it was conceived as the working together of powers and conditions—an interplay of factors which rendered each more significant because brought into relation to the rest, the whole being more than the sum of its parts."²³

²¹ *Ibid.*, pp. 118 and 119.

²² *Ibid.*, p. 161.

²³ *Ibid.*, p. 315.

Higher Education's Offer to Women*

By DORA CERVIN

Dean of Women, Augustana College

IT is not quite a hundred years ago that, in the popular woman's magazine, *Godey's Lady's Book*, its editor, Sara Josepha Hale, was contending in her editorials for educational opportunities for women equal to those for men. Since her day the college has opened its doors to women, as has also almost every field of vocational opportunity. Especially was the latter true during the period surrounding the World War.

It is true that the past ten years have seemed to narrow the field of vocational opportunity for women, but as yet no fields are actually closed to them—rather entrance has become more difficult since economic conditions have made competition more keen. It is interesting to note, however, that a larger percentage of women are gainfully employed than ever before. The fact that opportunity for women both to obtain higher education and enter the professions has been seriously restricted in the totalitarian states should be a challenge to women in democratic nations to consider very seriously the opportunities a democratic government guarantees to them and accordingly actively interest themselves in the continuance of these democratic governments.

In view of this situation particularly, the colleges of the country engaged in providing opportunities for the higher education of women are examining what they have to offer, and parents and young women are seriously considering whether college does more adequately prepare for life than some other training. Let us consider this question from the vocational point of view first.

WOMEN SHOULD HAVE BROAD TRAINING

I was present at a conference a few weeks ago in which this question was discussed by four women who have to deal with the

* Reprinted from *The Lutheran Companion*, April 20, 1939, with permission, using different title and making some verbal changes.

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employment of women. One was a school administrator who employs teachers; one, an authority in the economic field who knows what administrators in industry and business are seeking in the young women who come to work for them; one, a head of a school which trains social workers; and one, an efficiency engineer. Each one definitely stated that the vocational world today desires young women with broad training, who know how to meet a situation, think it through, and have the personality and initiative to carry to completion the decision made. Leaders economically and industrially tell us they want young people who can think rather than those with technique. In a world in which methods and tools change so rapidly as they do in our world today, one system is learned only to be replaced by another. We are urged to avoid too narrow specialization or those whom we have trained may say to us, "This very special job for which you prepared me has vanished."

Because of this elusive future which we all face today, it is well that we turn our attention to a careful preparation in the fundamentals that are of basic value and leave the individual "elastic and adaptable, so that with these fundamentals they can turn to and adapt themselves to whatever conditions the future may bring." The liberal arts college program aims to give its students a broad cultural background and an opportunity to know economic facts and trends. It seeks to prepare its students to meet the problems of the rapidly changing world in which they find themselves with a critical and interpretative approach leading to a thoughtful solution. Fundamentally it is this that constitutes the vocational training that a liberal arts education has to offer, coupled with a few tools to make entrance into the vocational field.

COLLEGE GRADUATES EXCEL AS TEACHERS

Of interest, in illustration of the point, is the survey that was recently made of high school teachers in the State of Pennsylvania which revealed that not only were the larger number of teachers graduates of the liberal arts colleges, but that the school superintendents preferred to select teachers for the high schools who were graduated from the liberal arts colleges. As Dean
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Gildersleeve of Barnard College has so ably expressed it, we "need trained minds, that can think straight, know a fact when they see it, that can cut through and sweep away all buncombe, all the prejudice and passion with which most of our political and economic discussions are so wrapped up and shrouded at the moment."

We must also recognize that the large majority of women will be home-makers. This is also true of women attending our colleges today and as such a host of opportunities are theirs. They have civic responsibilities. The maintenance of democracy is essential to the favorable position of women today. This civic responsibility extends from our interest in preserving the opportunity for democratic government today down to their interest that the government of the community in which they establish and maintain their homes is safe for health and general physical and moral welfare. Women should be interested in the water supply, sewage disposal, health regulations for food dispensers and general health control, recreation facilities, law enforcement, the moral tone of the community in which they live and should actively exert their influence to see that these conditions are the best possible. They should have a feeling of close membership in the state and of close responsibility for the state as citizens.

PREPARING TO BECOME HOME-MAKERS

The women of today are the consumer and retail purchasers of our land, and control a large share of the nation's capital. The home-maker assumes the responsibility for the training of the children that they may grow strong physically, may develop in self-control and character, and have a healthy enjoyment of life. She should be actively interested in the schools which her children attend and the recreational facilities which the community has to offer. We look to her to bring beauty into the home and to develop the esthetic side of our lives. In our materialistic America we have always been weak in undersanding the enormous importance of, and need for, beauty.

As we consider the duties of the home-maker we come to the conviction that the task is a tremendously important one. Does the liberal arts college program consider these demands? Through the social sciences, the natural sciences, psychology and the health

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program, the college woman may gain the background for meeting these situations as they arise. Through the literature, languages, art and music, she gains the background for satisfying the esthetic and cultural side of the home life. For example, where twenty years ago only one-third of the colleges gave courses in art, at present 90 per cent are doing so.

But the woman of today can only enter into these situations satisfactorily if she herself has developed in her own person. Woman today as never before must consider personal development as to her own health and appearance, her recreation and interests, and her general attitude toward life. She must have a broad knowledge and understanding of the world in which she finds herself. In a study made recently which sought to analyze the qualities most present in highly successful students, it was found that the following were most prevalent; "a sort of personal vitality or force similar to or incorporating physical vitality and mental energy, knowledge, enthusiasm, originality, imagination, purpose, persistence and, finally, decision that is prompt and certain."

In this ever-changing order in which we find ourselves today, young women must depend for security upon an orderly mind trained to exercise discrimination which is "flexible in its texture" and able to distinguish the important from the inconsequential in the situations which are to be met.

THE NEED OF SPIRITUAL UNDERSTANDING

In addition to these qualities the woman of today must have found for herself a philosophy, a spiritual insight, which will serve as a guide and security as she seeks for a complete life. Our Lutheran colleges with their courses in religion and philosophy, presented from the Christian viewpoint, seek to aid the students to grow spiritually and become strengthened in their Christian faith. Conditions in the world today make it difficult for our young people to realize and trust their Christian faith. The low standards of much that is presented in the name of recreation, literature, and the theater today, coupled with the high pressure of commercialism and the confusion in all world relations, make it very difficult for our youth to reach and keep unaided a secure and sound Chris-
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tain attitude. The religious program of our schools makes it possible for individuals in group organization to express themselves in religious thinking.

Furthermore, the college does provide the opportunity for a rich personal development. This is accomplished through the curriculum and also very largely through the extra-curricular life. The group living in the dormitories, the social and athletic, music, dramatic, and forensic events and the rich program of religious activities give opportunity for growth through actual participation in situations somewhat similar to those to be met in after-college days. We believe that this program gives opportunity to our women to experience a broad acquaintance with social activities, to cultivate the ability to enjoy the widest possible variety of relaxations, and to learn to discriminate in the choice of pleasures. Yes, women so trained should be able to face honestly the problems of living and assume full responsibility for doing their share in the world's work.

WOMEN AS LEADERS IN COMMUNITY

Today we expect the college woman to assume a place of leadership in our communities. It is the job of the college to provide adequate training and it is the place of the community to give opportunities of service. When we consider especially our Lutheran colleges, we naturally think of the community, in part at least, as being our Lutheran churches in which these young women will find themselves when they have completed the college course. In a recent book, *Christian Home Making*, edited by Mrs. Robert Speer, we find reference to a survey made by Mrs. Charles K. Roys, former dean of Wells College, at the request of the Foreign Missions Conference of North America. The survey was a country-wide study of the relationships between the Church and the women of the community, taking as her special range of interest women 25 to 40 years of age in privileged social and economic areas. Mrs. Speer writes:

"She found them deeply aware of the value of the Church, unwilling to think of living in a community where there was no church, more than ready to take part in its worship, appreciative of the spiritual strength it had to offer; yet checked at every point

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by practical considerations. . . . In general the administrative policies of denominations and individual churches are formed without much benefit of the experience and ability of women." As a result these college trained women who are "accustomed to responsibility at home and in business, find little to challenge their abilities in the churches as at present organized."

SHOULD BE GIVEN LARGER PLACE IN CHURCH

The statement would apply very well to the situation in most churches. The women are the auxiliaries having little part in actual participation in the administration of the Church. The superintendent of the Sunday school may be a layman, trained in business perhaps, while in the congregation are women who know education principles from actual experience but because of traditional practices are not used in the organization of the Sunday school. Many of our institutions would benefit much if there were women upon their boards with voting power who were qualified to understand the peculiar service of the institutions.

But this same situation could be expanded to communities where it has been customary to look to men only for the boards of administration of our hospitals, libraries, schools, and social and welfare organizations. If the experienced college woman is capable of serving as principal of a school serving several hundred pupils, as manager of an office employing 50 to 75 people and similar positions, should she not be equally valuable in some of the work of the community? College women should be considered by the community for service in all of these fields. And in turn the woman who has had the advantage that a college training affords should assume the civic responsibilities that are hers so that the community will have confidence in her ability and share these opportunities for service with her.

The Church in Higher Education*

BY J. ARTHUR HECK

General Secretary, Board of Christian Education
The Evangelical Church

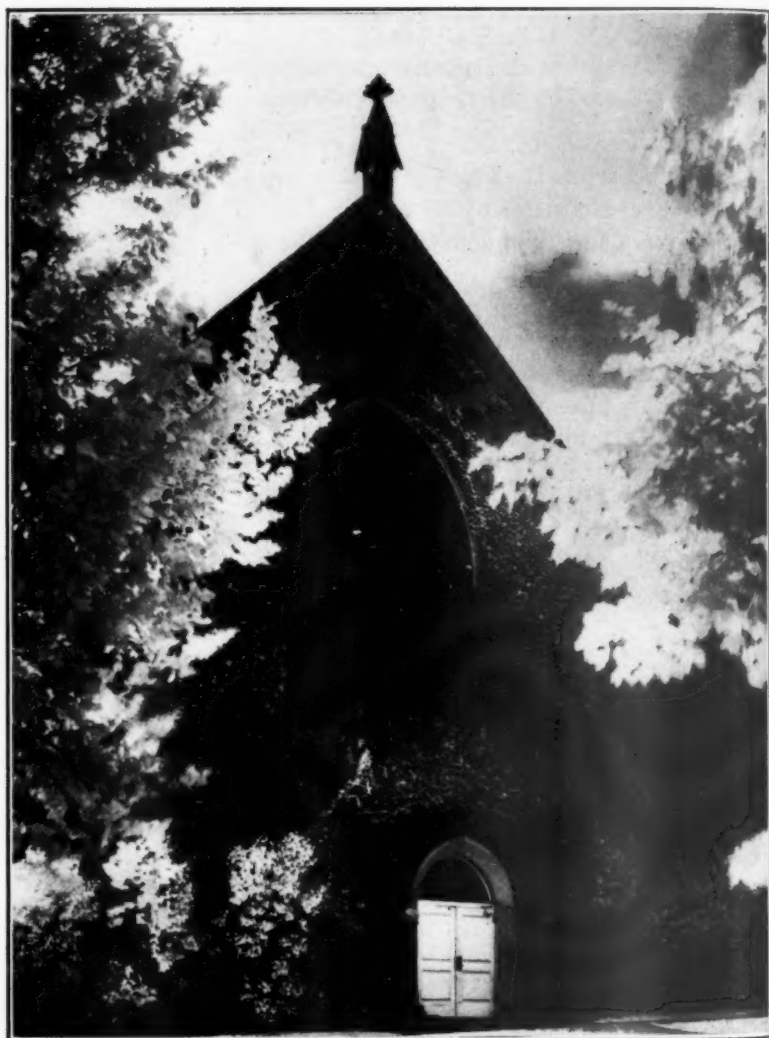
CHURCH-related colleges have throughout the years made signal contribution to the mission of the Christian church and the progress of the kingdom of God in the earth. Higher education under the control and administration of the Christian church, like so many other things in these days, has fallen upon very trying if not evil times. Growing doubt on the part of many educators of the worth or necessity any longer of church-related colleges has made inroads upon the minds of many church leaders to-day who would not have tolerated a question of this sort a generation ago. Increasing control of higher education by the state is a constant threat to the religious motivation of the educational process and to the cherished educational prerogatives of the church.

Moreover, certain tendencies within many church-related colleges themselves have engendered misgivings on the part of their constituencies. I refer to such things as the tendency toward compromise with the secularism of our times, and the tendency toward acquiescence in the practical demands of our utilitarian age. Colleges which used to think primarily in terms of the preparation of youth for *life*, are now practically compelled, by a pragmatic public and a realistic philosophy of life dominated by the economic motif, to think in terms of preparing youth to make a living.

Nevertheless, in spite of all threats against the perpetuity of the church-related college, there is now and for a long time will be a need for it because Christianity can best be assured of the fulfillment of her full mission in the world through influential control of the processes of higher education. The church of Jesus Christ has a mission to fulfill through higher education which neither the state nor any secular agency can possibly fulfill.

The first responsibility of the Christian church college is to see to it that higher education is organized about the supreme reality

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of religious faith, namely, *God*. Christianity definitely affirms the fact of God, that God and God alone is Reality and the key to the most abounding life. Since education is the ordered process of personality development which seeks the complete realization of human personality, and since religion affirms that personality can be realized only in God, it follows that education that is not God-centered and God-motivated is no more truly education than life without God is truly life.

But if this is so, there is no alternative than that education must remain under the control of the church. The state as such cannot possibly organize education about the reality of God under a political order based upon the principle of the separation of church and state. Such a state by its very genius is and must be utilitarian in its operations and secular in its basic philosophy, interested primarily in its own and its people's economic and political security.

Long ago the Protestant church abandoned the field of primary and secondary education. It has been trying to recover its influence through the Sunday school and particularly vacation and weekday church schools, but how inadequate these efforts have been and how imperfectly we have succeeded in the Christianizing of community life we know too well. So, if the church loses the grip she still has upon higher education, a mighty bulwark of Christian democracy will have been destroyed and secularism will have taken another of the church's lines of defense against a pagan economy.

The Christian college is not just another seat of learning. True, it is interested in learning at its best. It should represent the best scholarship in every field. It should fearlessly search for truth and be guaranteed the utmost freedom in its expression. But at the same time the Christian college speaks in the name of religion that "the things which are seen are temporal, but the things which are not seen are eternal." The teacher of literature, therefore, must be quick to discern the abiding values which transcend the fleeting moment. The teacher of history cannot be true to historical facts without finding in them meanings beyond time and space. The teacher of science must ever be aware that the processes of the impressive world of nature in which it is interested are

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creative in character and purpose, that God does indeed speak to us out of the marvelous intricacies and awe-inspiring order of a magnificent universe. The teacher of economics must see that his expert teaching concerning human and social processes shall be pervaded by the truth that "man shall not live by bread alone," that life "consisteth not in the abundance of the things which man possesseth," because it is "more than the food, and the body than the raiment." Thus one might continue to enlarge upon the religious motif which in a church-related college must permeate the entire curriculum if the word "Christian" is to have any meaning whatsoever in terms of the educational process.

I realize that there are many individual teachers in other than church-related colleges who are genuine Christian interpreters and whose teaching is permeated with this emphasis, but such instances are rather casual and incidental when viewed in relation to the total educational enterprise; whereas, the emphasis is vital and integral to the total institutional enterprise when under effective control of the Christian church.

Again, the Christian college possesses a supreme and unique opportunity for enlarging and enhancing the kingdom of God among men through the achieving of a campus spirit and a student life within the institution according to the pattern of that kingdom of God toward the realization of which in the earth we all strive. Life upon a small campus approximates that of a large family; conditions therefore are so far favorable in the direction of making this family a "family of God."

The kingdom of God does not become a world reality by one grand and single universal gesture. It marks its progress by the achieving of its spirit and purposes in an ever-increasing and ever-enlarging number of operating practical units, such as the home, the individual church, the society, the school, the community, and a multitude of other organized units in the composite whole that makes up universal humanity.

The Christian college may be organized definitely as a kingdom of God unit by a church that is truly awake to its mission in organized higher education. Here, in my judgment, is the supreme opportunity of higher education under church administration. It is the very antithesis of the present trend toward the

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secularization of life upon our campuses. If Christian education is to mean all that it should mean for the individual and for society, it must not only teach the youth of to-day what living like a follower of Jesus means, but must actually demonstrate in the spirit and atmosphere of the college, in the organization and administration of the curriculum, in the cooperative organization of campus life and experience—that is to say, through a “Beloved Community” upon the campus—just what kind of a world Christian youth are striving to build. In some measure and in certain relations colleges in the past have labored with this golden opportunity. They have represented the very highest and best in the educational tradition. There is, however, a vast area of opportunity yet to be explored. It is the church’s mission in higher education tomorrow.

There is just one other function of the church college which I have time to mention. It is not enough that the idea of God shall permeate the curriculum, not enough that campus life shall approximate a true kingdom of God experience through the energizing and the orienting of individual and social life about the purposes of God for men. The Christian college offers unique opportunity for the culture of a dynamic Christian social idealism and for the preparation of young people for a social and world reconstruction in the spirit of Jesus Christ.

There are two emphases in this. One is that the Christian college, just because it *is* Christian, is in a unique position to inspire and set in motion crusades for corporate righteousness, economic justice, social purity, equality of human opportunity, world peace, and such like goals of the divine purpose in our world. The other emphasis is that, just because it *is* Christian in motivation, the church college has a sanction and support for social reconstruction which the non-religious institution is hardly interested in, the sanction and support of the divine will which is made available as the ultimate power of achievement and the only guarantee of triumph in any movement seeking the regeneration of human society.

There is ever so much more that one might say upon all of these things, which time does not permit. The very brevity of my statements opens them to misunderstanding. I have not by any

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means assumed a pietistic approach to the educational scene. If I have left such an impression, might it be because most of us think of religion as something to be "imported" into life, as extraneous to life, as something unnaturally forced upon attention. It is in the process of attempting "importation" that we run into our difficulties and most obstructions. In reality, religion is very life, life at its highest and best. It is something to be taken for granted, not apologized for. What we need to do is to *demonstrate* its implications for practical living in a world darkened by vast and terrible human sinning.

In view of all that I have said, it is easy to see that the mission of the Christian church through higher education is an integral and strategic phase of her missionary enterprise. This is not to be construed in a sectarian sense, for the church college must never be allowed to become an instrument of sectarian propaganda, but in that high and holy sense in which every institution of the church must serve the purposes of divine love and righteousness in the earth or cease to possess the right to bear the Name which is above every name, the name of Jesus, the Christ.

A College Faculty Serving the Churches

BY A. C. BAUGHER
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THE relationship between the college and the church is not so much a matter of one institution serving the other as it is a spirit of comradeship in a great cause. Historically, the college was founded as an auxiliary of the church. If the church is to be regarded as the champion of "the way of life," then from the standpoint of origin, the college is the comrade of the church. The two institutions are mutually concerned about this "way of life."

It is of course needless to say that a certain estrangement has come between the two institutions. The reasons for this situation lie close enough to the surface to see the form of our philosophy of democracy in education and of economic opportunism.

SOME GENERAL CONDITIONS

Before the college faculties can render any really significant service to the church all reasonable efforts should be made by the colleges to present to the churches a transparently sincere statement of their aims, programs, and procedures. This would convince the churches that "our fears, our hopes, our aims are one."

Frequently churches hold an attitude of reservation, if not fear, toward the college. Admittedly, to a limited extent, there is ample ground for such an attitude. It is quite common for college faculties and field-men of the colleges to comb the countryside for prospective students. They visit humble homes and struggling churches and by making attractive offers as to the advantages of a college education succeed in getting young people of promise to leave the community of their childhood and youth, frequently never to return as leaders of the people from whom they were extracted. And what is still more unfortunate is that too many of these young people frequently lose their erstwhile enthusiasm for the religious faith and convictions of their homes and the church where they "first saw the light." The result of such a process is

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that many rural and isolated urban areas are impoverished in leadership. It may be that the college is not to blame for this loss in leadership. The likelihood is that there are sociological laws operating in this realm which are much more fundamental than the solicitations and influences of a college education. But in the eyes of the general public that which is most obvious usually gets the blame.

The church related college holds a strategic position in relation to the spiritual welfare of the church. No agency is better able to establish desirable attitudes toward the church than is the church related college. Young people of college age who are potential leaders can be guided with relative ease either toward or away from an active participation in the church program after graduation.

In order to secure a greater degree of student interest in the life of the church it will be necessary to make the church's program central in the religious activities on the campus. To bring about such a change calls for a vital administrative relationship between the college and the local college church. The need requires a lively interplay between an alert and capable college pastor and the religious organizations of the campus.

It is at once apparent that the religious activities on the college campus do not articulate well with the program of the church. But the burden of adjustment does not rest entirely upon the college. The responsibility for adjudication needs to be accepted as a mutual obligation by the church and the college.

The effective organization of such a program of cooperative effort by the church and her colleges calls for Christian statesmanship of a high order. Does not the plan adopted by a certain university in the East furnish us with a pattern for a working program? This institution has appointed some seventy outstanding business and professional leaders in and around Philadelphia who serve in an advisory capacity to the University—somewhat on the order of an associate board of trustees, or associate faculty. Could not the church related colleges follow a similar plan by designating a number of successful pastors and lay-leaders to associate membership on the board of trustees and faculty? Such associates would serve as liaison officers between the church and the college.

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The writer believes that such a proposal is fraught with desirable possibilities if carefully planned and administered.

SOME SPECIFIC MEANS

The following list of avenues through which the college faculty can serve the church are given with the understanding that a healthy spirit of comradeship and rapport exists between the church and the college. Anything less than this virtually closes the proposed avenues of service.

No attempt will be made to amplify on administrative details for the successful execution of the suggested means. Only the skeletal ideas will be presented. Each college faculty and each individual church community will need to work out techniques which fit their own peculiar needs.

1. Members of college faculties in cooperation with church leaders should work out a system of apprenticeship by which prospective ministers, pastors, missionaries and lay-workers could become acquainted with actual problems of the church. A student interested in pastoral work should spend some time with a mature and successful pastor as he visits in homes and hospitals, officiates at funerals, baptisms, and weddings. He should be privileged to sit with official boards in business sessions. He should become acquainted with the budgetary problems of the church. College faculties should provide an educational atmosphere and curriculum which would permit such a program of apprenticeship.

2. Presumably, persons on a college faculty are specialists in some field of learning. This expert knowledge in subjects such as sociology, economics, history, psychology, teaching techniques, and science could be carried to regional extension centers by the faculty. This form of service could be designated as in-service-training for church leaders. In no case should such a program be used as a means of student recruiting. The advertising of an institution will grow out of an appreciation of value received.

3. The resources of the college library could be brought to the service of the church. Faculty members could sponsor a reading course for ministers, lay-leaders, and teachers in the church. A circulating library covering music, art, Sunday School administration, young people's activities, dramatics, training for home-

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making and the like would furnish excellent subject-matter for reading-courses for local churches.

4. Institutes and conventions constitute desirable means of service. In the study of 163 church colleges the writer found that 72.4% of the colleges urge their student organizations, such as Student Volunteers, Y.M.C.A. and Y.W.C.A., and musical organizations to render programs in the local churches. How much is actually done is not known. In some colleges there may be as many as four different letters sent to individual congregations asking for the privilege of rendering programs in the churches. Among the subjects covered by the different groups are missions, music, Bible study, and peace. These requests are usually sent out under the leadership of some individual organization with little or no faculty supervision.

However valuable such efforts may be, there is danger that they incidentally carry a small amount of the characteristics of exploitation. The writer believes that better results could be achieved if college faculties and student organizations would work out a joint schedule of offerings for each year. Only one letter would be sent to the churches of the college area. This letter would mention the different organizations or types of programs for which the college can supply leadership and talent. The letter could frankly ask each congregation to indicate what type of program they desire and the time for each. Such a procedure would tend to inspire confidence on the part of the churches.

5. College faculties could serve the churches through correspondence courses. The virtue in home study has passed beyond the experimental stage. Its merits have been established. Instruction can be fitted to meet individual needs. Correspondence study can be carried on wherever a United States mail carrier can deliver a letter to an individual willing to learn.

6. College faculties should be available to the church for research. Undoubtedly church boards would welcome the assistance of college faculties in carrying on research in problem areas of the church.

7. The summer camps and conferences for the young people have been marked by success. It is almost certain that with the coming of shorter working hours will come greater opportunity for sum-

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mer camps and conferences for adults. College teachers, college campuses, college libraries, college dining rooms and dormitories are resources of the church loaded with possibilities. At least during the summer vacation these facilities should be utilized by the church rather than duplicate expenditures in providing essentially the same camp facilities in other areas.

IN SUMMARY

1. Church loyalty has been the primary motive in founding our colleges.

2. Originally the colleges were auxiliaries to the church.

3. Since 1900 there has been a definite decline in the denominational coloring in the so-called church college, with the possible exception of the Roman Catholic Colleges.

4. The relatively small amount of comradeship between the church and the college in the past has undoubtedly resulted in the loss of a large amount of potential church leadership.

5. A new and greater day lies ahead for the Church and her colleges, if and when, they cooperate by merging their resources, and when the colleges will be more interested in serving the church than in catering to, and competing with, tax-supported public education. College faculties will then be chosen not only for their academic scholarship but also for their enthusiasm for the Christian Church.



CHAPEL, HAMLINE UNIVERSITY, ST. PAUL, MINN.

Dewey's Educational Philosophy and Its Implications for Christian Education¹

By WALDEMAR O. DOESCHER

Professor of Philosophy, Capital University

ACCORDING to an old folk saying, "the hand that rocks the cradle rules the world." Times have changed, however, and today the educational importance of parents and home is being increasingly subordinated to the more pervasive influence of teacher and school. No previous generation in history has been offered such lavish educational facilities, or has spent such a large portion of the span of life in the schoolroom. Now the inevitable consequence of this must be that whatever educational philosophy succeeds in dominating the American public schools will, in the long run, profoundly affect American thought, ideals, and practice, for no other social institution is comparable to the school in its power to mold the thought and personality of the people. This fact is recognized by the dictatorial governments, whether communist or fascist, which invariably seize control of the educational machinery because of its strategic value as an instrument of ideological propaganda. Thus the old saying has latterly been revised to read, "the voice that rules the schoolroom, rules the world."

This being so, whose voice, if any, shall rule the schoolrooms of America? Fortunately for us, no officially authoritative voice dictates American educational philosophy. On the whole American education has in the past—despite the official separation of church and state in this country that bars formal religious instruction from the schools—been deeply colored by Christian assumptions and convictions. This has been so because the values inherent in the Christian conception of life have been—though not indeed without encountering resistance and frustration—the deepest and most creative ideals of our western culture.

¹ Abridged from an address to the Lutheran Faculty Conference, Midland College, Fremont, Nebraska, in November, 1938.

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Today, however, these Christian values and assumptions are being most vigorously challenged by various secular and humanistic philosophies, and nowhere is the challenge more obvious, or more important, than in the field of public education. This conflict of philosophies has ceased to be a matter of debate between academicians. It has become a struggle to dominate the social institutions of modern life, and through them the character and personality of the modern man. The chief issue, therefore, which confronts our generation, whether in school or out, is the choice between rival philosophies. That choice, when all minor differences are waved aside, lies between two, and only two, general types of thought; the systems known respectively as naturalism and as idealism. The former takes as ultimate and primordial some category of the natural sciences—whether matter, energy, or biologic life—and construes all from this point of view. The second takes the living mind in one of its aspects, such as intelligence or spiritual purpose, as the ultimate character of reality, and accordingly interprets the universe as an intelligible teleological system.

Actually the main choice, so far as educational theory is concerned, is between two variants of these general positions. For the chief naturalistic doctrine influencing educational thinking today is the pragmatism sponsored by Prof. Dewey. On the other hand, the dominant form of idealism in western thought, as measured in terms of popular influence, is theistic personalism, or the philosophical system implied by the Christian religion. Of course, there are other forms of idealism that enjoy high professional prestige, but these remain for the most part but the esoteric doctrines of the schools.

Now in view of the extraordinary influence to which Dewey's pragmatic naturalism has attained—through his voluminous writings, his leadership in the Progressive Education movement, and the high repute of Columbia Teachers College—it is timely, I believe, to enquire whether the forces of Christian education in this country ought to view this growing influence with continued equanimity. In discussing this question I would not wish to be understood as denying the value of Mr. Dewey's views on education, nor as not appreciating the salutary influence his trenchant

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criticism has had on rethinking the problems of educational aims and methodology. Limitations of space, however, will compel me to focus attention on only a few salient problems, and on those, as it happens, on which I believe Dewey's position to be most dubious. Unfortunately, since Dewey's treatment of these problems is throughout determined by the naturalistic aspects of his philosophy, my discussion will be more negative than would be consistent with a discussion purporting to be more comprehensive and so more fair to the merits of Dewey's pragmatism.

I. CONCEPTION OF PERSONALITY

First, we examine Dewey's conception of personality. This problem is, to my mind, the most fundamental problem in the philosophy of education. Both the pupil and the teacher are *persons*, and education involves *personal* activities and *personal* interactions. Through the medium of such personal interaction as is involved in the educational process, the attempt is made to realize the full potentialities of human personality, and through its efficient functioning, the maximum of social value and achievement. Thus the pervasive reference to personality in educational theory is inescapable. Now education has been defined as "the intelligently guided preparation for complete living." But what is complete living? You cannot answer that question without a theory of personality, and again you cannot answer this latter question without raising metaphysical issues concerning the status of personality in the universe.

Now in theory Dewey is a metaphysical agnostic. He repeatedly asserts that his instrumental logic renders old-fashioned ontological questions either meaningless or unanswerable. But, as is the case with so many others of this persuasion, almost every page of Dewey's writings proves that he but rejects one kind of metaphysics for another. That other kind is naturalism. From the standpoint of this naturalistic metaphysics, Dewey's theory of personality involves three assertions of fundamental importance: (1) Human personality has no transcendent origin. Man was not created by God, he emerged from a *blind* evolutionary process. (2) The moral and ideal values to which human life aspires have no transcendental and cosmic foundation. Ideals are strictly

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human affairs, having been evolved from a universe possessing no consciousness of such ideals. "The universe," he writes, "of moral and spiritual values exists only in the sentimentalism that generates them."² And again, "The demand of righteousness for reverence does not depend upon the ability to prove the existence of an antecedent Being who is righteous."³ (3) Human personality has no transcendent destiny. The end of life is not, as the Westminster catechism says, to "glorify God and enjoy Him forever," or as Luther says, "to live with Christ in his kingdom, to love and serve Him." Life is rather man's chance to grasp his brief pitance of earthly happiness before he and his works all pass out into the dark night of nothingness. All these are at bottom the familiar negations of traditional naturalism. *The fact that Dewey rejects the older mechanical materialism and substitutes for it a changing, growing, developing universe, obviates none of the difficulties, since this evolutionary impulse is not conceived as ultimately controlled by rational purpose and spiritual values.* Dewey seems constitutionally incapable of understanding the real nature of the religious impulse. Thus in his book, *The Quest for Certainty*, the certainty which is represented as the goal of religious aspiration is thought to be only a guarantee of our physical and secular well-being—a matter of food, shelter, and general social and economic security; whereas the certainty to which the religious hope aspires is a certainty of the cosmic supremacy of spiritual values.

Now Mr. Dewey thinks of his own philosophy as optimistic. Does he not teach that man's creative intelligence operates not in a hostile and alien universe, but in one that man may subdue to human purpose? True—but this safety is deceptive: like a man living comfortably for the time being on the brink of a volcano, or like a man in the death-cell ordering a chicken dinner the night before his execution. A brief period of earthly comforts, whether for the individual or the race, cannot hide from the discerning the ultimate tragedy (or shall we say, farce?) of man, doomed in the end to final extinction by a universe that knows not truth, nor beauty, nor holiness, nor love. In comparison with the glorious

² "Is Nature Good?" *Hibbert Journal*, Vol. VII, p. 827.

³ *The Quest for Certainty*, p. 304. Quoted by Horne, *The Democratic Philosophy of Education*, p. 529.

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Christian hope, Mr. Dewey's "certainty" is a trivial and paltry thing indeed. I find nothing whatever in Dewey that relieves the essential and ineradicable pessimism of the naturalistic creed, as expressed, for example, by Lord Balfour in those memorable words:

"Man will go down into the pit, and all his thoughts will perish. The uneasy consciousness, which in this obscure corner has for a brief space, broken the contented silence of the universe, will be at rest. Matter will know itself no longer. 'Imperishable monuments' and 'immortal deeds,' death itself, and love stronger than death, will be as though they had never been. Nor will anything that is be better or be worse for all that the labor, genius, devotion, and suffering of man have striven through countless ages to effect."⁴

Now what would be the effect of this reading of human life, if it were to become the working assumption of American public education? We need not guess at the answer, for the spiritual crisis of the modern mind, its aimlessness, its restlessness, its cynicism, and unalloyed pessimism, is a convincing demonstration of its results. The devastating effects of this creed have received authoritative description in two poignant books, Joseph Wood Krutch's *The Modern Temper* and Walter Lippman's *Preface to Morals*. These writers make it abundantly clear that in a Godless universe it is difficult indeed to cling to the conviction that life has either meaning or essential dignity. In a universe conceived as basically indifferent to all values, no rational scheme of values can be convincingly vindicated, no obligation made binding, no ideal rendered authoritative. In a universe without God, personality—as contemporary events clearly show—*possesses no intrinsic sacredness*, is the subject of no inalienable rights, possesses no inherent dignity categorically demanding either compassion or respect. Without God, the sense of spiritual vocation—the main bulwark of any high civilization—disappears, and in the absence of any acknowledged Highest Good, the capacity for reverence, devotion, and worship either atrophies and dies, or results in a new idolatry and the fatuous worship of men, race, state, or class. A man like Dewey, who has nobly dedicated himself to the service of many admirable and humanitarian ideals, must feel impatience with the

⁴ *Foundations of Belief*.

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spiritual bankruptcy which Krutch has so movingly described as characterizing the "modern temper." Yet his own naturalistic, bio-centric pragmatism inevitably generates such tendencies. Dewey, the humanitarian reformer, is living on borrowed spiritual capital, not on the logical dividends of his philosophy. "If," says B. I. Bell, "you tell a generation, from babyhood through the university, that it is an animal, and fail to tell it about parts of human living which are not animal, it is apt to believe what it has been taught. And it is partly, at least, for that reason that in the ears of a generation so taught as ours has been, the higher humanitarianism is apt to sound supremely silly."⁵ I cannot believe, therefore, that such a naturalistic theory of personality constitutes a sound foundation for educational theory and practice. We cannot indeed, as Christian educators, teach Christian theism in the public schools. But we can do at least three things to prevent a naturalistic philosophy from dominating American thought: we can enter the arena of public discussion through press, pulpit, and radio to combat this view. We can, secondly, continue to provide a more adequate elementary and higher education under Christian auspices for not only our own children and youth, but for all others who desire to avail themselves of our facilities. We can, in the third place, support as a vital service to society a Christian program of elementary and secondary teacher-training, so as to provide the public schools of this country with an adequate supply of Christian teachers who by precept and personal example may continue to bring a wholesome Christian atmosphere into the public schools.

II. THEORY OF EDUCATIONAL OBJECTIVES

We turn now to Dewey's theory of educational objectives. Much that Dewey has said under this head is very valuable and deserves careful and respectful consideration. A purely formal statement of his major objective would not, I imagine, evoke any serious dissent. Education, he teaches, is a process which, through vital problem-solving activities in the schools, seeks to release social intelligence, that it may apply itself vigorously to the amelioration of the ills of a changing society, for the purpose of producing

⁵ *Beyond Agnosticism* (New York, Harper, 1929), p. 23.

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a happy, well-adjusted, and harmonious social order. Such a social order is necessarily democratic and involves a maximum of individual development through participation in the shared interests and common purposes of the community. There are two conceptions in this summary of Dewey's educational objectives that are fundamental—1. His view that education should foster a democratic form of society; 2. His view that such a society alone can resolve the perennial tension between freedom and authority, and between individualism and collectivism.

Most of us that approach education from the standpoint of a Christian philosophy of life would, I imagine, agree with Dewey that education should serve the needs of democratic society, not only in preparing future citizens for effective participation in the functions of democratic politics, but in itself becoming an agency for the critical development and diffusion of the democratic idea. But though, in much that concerns this problem, we see eye to eye with Professor Dewey and gladly avail ourselves of his able advocacy, the *grounds* of our common faith in democracy are different, and I wish to raise the question whether democracy—as an ethical ideal rather than as a set of political devices, such as representation, universal suffrage, etc.—is either securely based or adequately defensible against attack on the basis of Mr. Dewey's pragmatism.

Now what is the essence of the democratic ideal? Is it not the conception that every person, by virtue of his humanity as such, is of genuine and infinite worth, which on that account is worthy of deepest reverence? This conviction was at the basis of Kant's famous axiom to treat men always as ends in themselves and never as means, for to do otherwise would be to degrade their humanity and deny their birthright. But whence comes this infinite worth of personality? I cannot see that Dewey's pragmatism can give us a convincing answer. If persons are only the consequence of a fortuitous concurrence of atoms, a chance mixture of the chemical elements in the primeval seas, if their arrival in history was the result of no rational, moral, or spiritual purpose—then I cannot see that this curious biological "emergent" possesses any such transcendent worth and dignity as democratic theory ascribes to it.

I cannot then divest myself of the conviction that a child of the

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eternal and creative God possesses more worth and dignity than any blind, unpremeditated product of chemical or chromosomal mixture. Indeed, on the latter hypothesis, I am incredible even to myself. If the ultimate ground of Being is a free, creative intelligence, I can understand that to a lesser degree I too can be a free, creative intelligence. But if the ground of my being is mechanically or even biologically determined, I cannot bring myself to believe in the genuineness of my freedom. Moreover, it is an astounding and incredible miracle—of the strictly irrational sort—that life came from the ultimately lifeless, conscious intelligence from the unconscious, ideal aspirations from brute fact, and moral conviction from the morally irrelevant. Grant these assumptions and you empty human life of all serious meaning and purpose. It would follow that my life, in ultimate origin, expresses no rational purpose; is at present mysteriously obligated to moral ends that have no foundation in the ultimate nature of things; is finally headed for no worthier goal than complete frustration and annihilation. Is it any wonder that in our day, when this version of life commands such wide acceptance, that human life is considered such a cheap and paltry thing, that it can be treated as mere cannon fodder, be regimented as if it were no more than a domesticated animal, or be reviled, persecuted, and murdered with the same calculated cruelty with which one crushes vipers and beasts of prey? Are not such phenomena largely a consequence of the denial that man is a denizen of a spiritual universe? *It is precisely because his life epitomizes this spiritual purpose of the Divine, thus grounding his moral nature in Reality, that his person acquires an inviolable dignity.* Man's intrinsic worth cannot rise higher than the whole with which he is integrated. Now, if, as Christianity says, "there is none good, except God," then man, as a child of God, acquires the sacredness of his Divine origin. Furthermore, his worth is completely transfigured by the Christian revelation of God's redemptive and sacrificial grace. Such a view not only puts a firm foundation beneath democratic theory, but invests it with a passion and intensity that is proof against all disillusionments and all plausible sophistries.

Now this result has important bearing on Dewey's other doctrine, that democracy alone can resolve the tension between free-

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dom and authority, between individualism and collectivism or totalitarianism. This is true because democracy is the deliberate attempt to found social unity upon the rationally shared interests of its members. It seeks to give maximum expression to the principle of rational consent instead of merely imposed authority, as a method of achieving social order and discipline. It is essential to such a system, however, that the consent be really *rational* and not merely an emotional enthusiasm secured by cajolery, flattery, pressure propaganda, and terrorism. But consent, to be rational, must depend upon an untrammelled intelligence, for only such an intelligence has genuine insight into objectively verifiable principles of truth and justice upon which a harmonious social order may be built.

But now, suppose I ask on what grounds I am called upon to respect the personality of my fellow man, to treat him, that is to say, with the respect due one who is able to form his own conclusions and make his own moral commitments? Here the familiar arguments of pragmatic political utility will not suffice, for what seems obviously "useful" to America as a political principle is anathema to the dictators. It is at this point that the weakness of the pragmatic theory reveals itself. For example, Bode, one of Dewey's disciples, in his recent *Progressive Education at the Crossroads* belabors all absolute or intrinsic ideals. He then finds it difficult to avoid an indirect endorsement of fascism, for here too we have shared common purposes yielding a large measure of satisfactions to its supporters. But, if pragmatism is true, democracy can be no absolute.

"In the first place," he says, "it is not an authoritative command from without, but an invitation to the individual to grow up to the full stature of his being. Secondly, since the principle of democracy rests on no other authority than the nature of the individual himself, it can never claim fixity or finality. The principle of democracy represents, let us say, the best insight that we have, up to date as to what is required for the fullest development of the individual."⁶

Examination of this passage reveals that Bode, despite his vigorous disavowal of absolutes, is assuming just such an absolute of his own. There is no authoritative standard, we note, except

⁶ *Op. cit.*

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that inherent in the nature of the individual himself, which is of such a character as to require all that he needs for the fullest measure of individual development. *Bode here admits as axiomatic the inherent right of the individual to personal self-realization. Such a right is intrinsic and inviolable, and constitutes the basic justification of democracy.*

True, but what is the logical basis for such inherent and inalienable rights? To say, as the Declaration of Independence does, that man is endowed with these rights by Nature, is a circumlocution. The eighteenth century advocates of the natural rights doctrine were, at the very least, deists. They believed in a God, but not a God supernaturally revealed. *These rights were founded by them on a divine order of nature and were the expression of the immutable principles of divine justice. Their doctrine was logical because man was conceived as a member of a moral universe.*⁷ But Dewey's pragmatism denies such a cosmic moral order. Hence no moral principle, not even the principle of reverence for human nature, has absolute or intrinsic validity. At this point, then, pragmatic metaphysics stands in contradiction to the pragmatic ethics of democracy. It is thus only the religious conception of life that forms a solid basis for that respect for personality of which democracy is the social expression.

III. IMPLICATION FOR EDUCATIONAL METHOD

Finally we consider some of the implication of Dewey's philosophy for educational method. Here we are primarily concerned with the methodological consequences of instrumentalism as a theory of knowledge. The most thorough application of these doctrines is to be found in the innovations of the Progressive Education Movement. We should, of course, acknowledge that many of the reforms and newer techniques introduced by the progressives are useful, though, as Horne points out, many of them were advocated as long ago as Pestalozzi and Herbart.

The excesses, however, to which these views have led Dewey's followers are in large part traceable to the defects of his instrumental theory of knowledge. That theory, we will recall, claims that

⁷ The same is true for the Stoic doctrine of natural rights. They, too, conceived the universe as a moral order.

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consciousness is only a device for aiding biological adjustment to the environment. Ideas are functional, not noetic, devices. Their sole significance lies in their practical use in guiding action to a successful conclusion. This successful conclusion, however, is deemed "successful" not because it measures up to some objective standard of truth or moral value, but solely because it yields satisfactions of vital desires. This is what is meant by physical and social adjustment. The point of this theory can be put more briefly thus: Ideas, and propositions constructed out of ideas contain no truth in the usual cognitive sense. An idea is only a subjective trick for getting results. That idea is true, if I like its results.

Now a whole multitude of baleful consequences flow out of this theory. First of all, the theory tends to support the worst excesses of a narrow vocationalism, with its concern for quick cash-values and immediate utility. A genuine culture, founded as it is upon the joy of contemplation of truth for its own sake, and upon a practically detached spiritual appreciation of Beauty, Truth, and Goodness as these have been embodied in the great monuments of human culture, cannot exist in this heavy atmosphere of practicality. Again, the subjectivity of this theory denies the existence of any fixed standards of judgment. It is only a modern restatement of the *homo mensura* doctrine of Protagoras. It thus logically favors the development of an attitude of irresponsible romantic individualism. This has produced the chaos characteristic of the progressive movement, its lack of discipline, its catering to the superficial whims of immature children, its endless diletantism and superficial sampling, its lack of any coherent program of study, its soft pedagogy that indulges the illusion that learning is not learning unless it is amusing. Even the progressives are now seeing the bad results of this general intellectual aimlessness and are reintroducing something like systematized curricula to supplement the fragmentary, incoherent medley of activity programs and projects.

Probably the most insidious consequence of pragmatic doctrine is its tendency to encourage a sceptical anti-intellectualism, that logically tends to debase intelligence into being merely the servant of arbitrary will or of undisciplined animal instinct. It tends to

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do this because it clearly denies the possibility of objective truth and, as a consequence, the primacy of the intellect over feeling and impulse. This endeavor completely to subordinate theory to practice, to discourage the pure theoretical impulse, not only runs counter to the basic ideal of western culture, but ends by *slowing down that very process in knowledge that results in its widest possible practicality*, namely the steady gain in theoretical depth that is produced by pure research. History shows that, in the long run, the most "practical" men were those who were not interested in practical inventions, but pursued theoretic truth for its own sake. It is men like Clerk Maxwell that make the Edisons possible. This aspect of pragmatism deserves the strictures of William Windleband, when he says that this theory is "a grotesque confusion of means and end. It represents a victory of noetic individualism which, in the decay of our intellectual culture, would release the elementary force of the will and let it pour itself over the realm of pure thought. It calls into question one of the greatest achievements of civilization, the purity of the will to truth."⁸ How far pragmatism is from being the essentially democratic philosophy—a claim not infrequently made in its behalf—may be judged by the fact that fascism is a perfectly consistent application of the pragmatic philosophy. It is pure political pragmatism. In German naziism in particular we observe the familiar emphasis on biological and racial instinct, the same voluntarist rejection of the claims of objective truth and objective moral standards, the same ethical relativism that seeks to extract social norms out of the organic impulses of the race rather than sees in moral ideals the disclosure of a transcendent, and *therefore humanly inviolable*, order of cosmic values.

I have considered three fundamental aspects of Mr. Dewey's philosophy in their relation to education, and have ventured the conclusion that all three are confused and contradictory and productive of unfortunate results. Neither Dewey's theory of personality, nor his theory of the democratic objectives of education, nor his theory of the methodological implications of instrumentalism, furnish a sound foundation for a philosophy of education. *The ultimate source of the defects of all these doctrines, in the form*

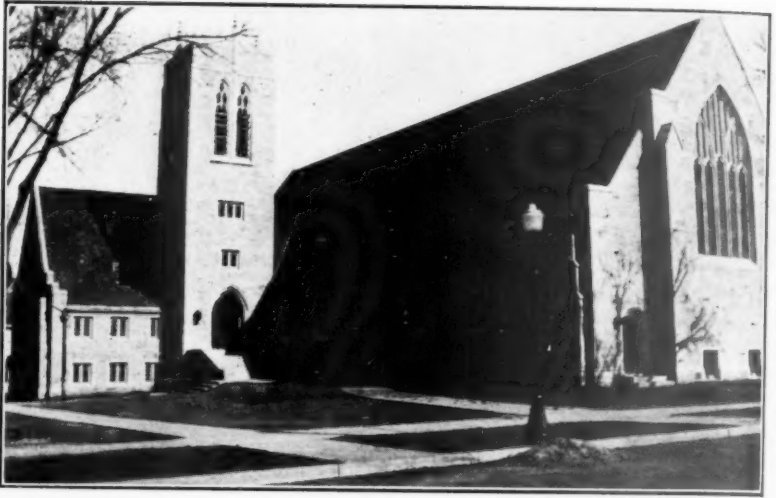
⁸ Quoted by Patrick, *Introduction to Philosophy*, p. 381.

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Dewey gives them, is their alliance with the metaphysics of naturalism. It is my firm conviction that pragmatic naturalism is no adequate alternative to Christian theism. The latter alone has an adequate doctrine of man, a consistent doctrine of democracy, and a firm faith in the existence and attainability of truth. Let me close, then, by quoting some wise words of Professor Patrick's:

"The great things of the world have been done by men who were inspired by great ideals of justice, righteousness, beauty, and truth. These lofty ideals are not something to be made and then tested by their satisfactoriness; they are something to be attained. Beauty which exists just to be appreciated, truth which exists just to be contemplated, laws of nature which just have to be discovered and wondered at, ideals which just have to be aspired to—all these great things would seem to have no place in pragmatic philosophy, which is too subjective. *Something eternal must draw us on.*"⁹

⁹ *Ibid.*, p. 382.



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Making an "Accredited" Theological Curriculum

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THE American Association of Theological Seminaries has raised anew the problem of the theological curriculum. It has succeeded in defining what may be termed a "standard" theological seminary. On the basis of this definition, it has set up an accrediting agency which is now in the process of examining and denoting theological schools as accredited or non-accredited according to an agreed set of standards. That such an achievement has been accomplished is a remarkable event in the history of theological seminaries and denominations. It is high time that a higher and more uniform standard of ministerial training was effected. Theological education has had a long and checkered history. Its annals in the American Church have certainly been filled with many types of theological education, from the traditional theological seminary to the elementary type of training school. Theological education is now coming into a more stable and substantial situation. Agreement on such delicate matters as to what constitutes a "standard" theological education is almost too good to be true.

PROBLEM OF ACCREDITATION

However, there are some realms into which such an accrediting agency could not, and perhaps should not, enter. It is easier to enter into an agreement as to what constitutes a theological seminary as regards academic qualifications, entrance requirements, library facilities, general equipment, faculty training, financial endowments, requirements for seminary graduation, and the like. These factors enter into the accrediting of any college or university. They are largely a matter of external and material affairs. These, however, do not enter into the real problem of the theological curriculum, its content and procedure. That is a far more serious theological matter.

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It is to be expected that some theological training schools do not care for such accreditation. In fact, they might regard these standards as "worldly." They feel that no amount of academic training, however high in quality, is able to produce a true minister of Jesus Christ. Further, they feel that education often has the tendency to take the prophetic edge off the prospective minister and cause him to substitute *ideas* about God for *life with Him*. Their conception of the faith and of the ministry is "spiritual." They eschew institutionalism, sacramentalism, and ecclesiasticism. They insist upon a leadership in the Churches that is first of all filled with enthusiasm, born of conversion.

The chief problem to be faced is still with us, namely, *what is the content and procedure of a theological curriculum that would deserve the designation "accredited" according to the requirement for ministerial leadership in a Church of Jesus Christ in these times?*

The theological seminary is really an American institution.¹ It is a product of the principle of separation of Church and state. Churches have developed their own theological schools, and, except for a few cases, they are under the direction and control of their respective denominations. Even the independent seminaries have taken on theological coloring so as to enlist gifts for endowment, and place their graduates in denominational Churches. And most of the independent seminaries had their origin in some denominational tradition. Being an American institution, and a product of the Churches, it seems quite right that accrediting should come from the seminaries and not from an agency outside the Churches. Yet, it might be asked whether in the accrediting of the seminaries recently undertaken there has not been too much of an aping of the college and university system of academic accrediting. Theological seminaries have other criteria of judgment which should be carefully brought into the process.

TYPES OF CURRICULA

It might be said that there are four types of theological education: The first is the traditional which puts the emphasis upon

¹ See art., "A Century of Theological Education," by W. A. Brown, *The Journal of Religion*, July, 1926.

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content coming from the past as the normative and regulative element in theological education; the second is the experimental, or vocational, which puts the emphasis upon the present qualifications necessary for religious leadership and makes these the normative elements in theological education; the third is the type that seeks to combine the content and the experimental approach, keeping the content as normative, but allowing for the addition or incorporation, of courses that do not threaten the basic foundations and taking into consideration the new demands made upon traditional theological education by the exigencies of the modern world; and the fourth which is traditional and content-centered, but with a more restricted interpretation of content as the whole vernacular Bible which saturates all departments of seminary education, and which is interpreted as a living evangel through methods that make it applicable to our times. The latter is decidedly a Biblical and not a theological education, although theology has its place as a decidedly Biblical and not systematic-philosophical study.²

How shall this situation regarding theological curricula be approached so as to achieve unity? What are some of the basic principles of building an adequate curriculum which shall take both the resources of Christianity and the present needs into consideration?

This task will perhaps never be completely solved. It will require prayerful and cooperative work. We have denominational heritages to deal with, and they have their theologies regarding the nature of the Church, the ministry, and of the Gospel. The Church and sect type of Christianity are still with us, and although unionism has brought them to some agreements, nevertheless traditions are stubborn, and they are deep-seated in history and popular custom. There are some who feel that the different interpreters of the nature of the Gospel will always divide the theological curriculum makers. For one group, Christianity is largely a personality developing technique, a social program. The Gospel is considered an interpretation of present personal and

² There is another division as regards theological curricula: 1. Prescribed, 2. Prescribed-elective, 3. All elective, 4. Tutorial. The Education of American Ministers, Hartshorne and May. Institute of Social and Religious Research, N. Y., 1934. Page 43, Vol. III.

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social experience which has little to do with the past. There are others who regard the Gospel as a supernatural redemption which has been made known through revelation. Consequently, much attention is paid to doctrine and the content of historical revelation. These differences will involve content, teaching methods, the arrangement of subject matter, the goals of theological education, the nature of an adequately trained ministry, the nature of the faculty's training, the prosecution of study, the responsibility of the seminary to the Church, and many other elements. There can be no agreement as regards a theological curriculum until there is agreement as to the nature and meaning of Christianity itself.

PRINCIPLES OF CURRICULUM CONSTRUCTION

There are some principles of curriculum construction which might be regarded as basic foundations upon which to begin the work of building such a curriculum.

1. What is the seminary seeking to do? Is it seeking to transmit the heritage of the faith; to train efficient leaders, promoters, and custodians of an institution, cultus, or tradition; to train in techniques of "selling" religion; to produce theological scholars; to introduce students to a personally satisfying experience of God so they may make it real to persons to whom they intend to minister?³ This is the first consideration in curriculum building. A definite aim, or definite aims, must be determined.

2. The Christian faith must be taken into serious consideration, including its literature, history, doctrines, cultus, offices, and proposals. These are "irreducible minimums." Ministers must know and understand the nature of Christianity so as to be able to utter and implement it to persons in congregations and communities. The curriculum must truthfully seek to mediate that which is regarded as the revealed criterion of truth, the basis of Christian thought, appreciations, and action.⁴

3. The theological curriculum must provide for live methods and techniques of teaching. Professors who know, and lecture, on

³ See Bower, W. C., "Building a Theological Curriculum around the Problems of the Student." *Religious Education*, June, 1928, pages 546, 547.

⁴ Included in this would be an understanding of denominational theology, polity and cultus. See article 6 below.

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their subjects are not necessarily good teachers. Transmission of facts does not constitute teaching so that students really learn. While this may not properly belong to the sphere of curriculum, nevertheless it is a truism in modern education that the test of teaching is determined by whether the pupil learns. Truth must come alive! It is possible to teach without texts. Lectures alone are not sufficient. Other activities may be considered parts of the curriculum, for they help to make content alive with personal meaning.

4. The curriculum should "promote the growth of religious experience in the students themselves." To that end the seminary must be considered as an organic fraternity which stimulates dynamic and intelligent convictions. It is not merely a cafeteria to which students come to pick and choose for their life work or personal interests. Nor is it a boarding house where they accept the rations set before them without any fraternity with those who serve or set tables. The seminary is a family of religious persons intensely interested in Christianity and which possesses something of the *esprit de corps* of a religious brotherhood.

One of the most important tasks of theological education is to give a student a genuine experience of the Christian religion. This may not be regarded as the aim of the curriculum, but unless this is produced, no amount of courses or training can provide it. Curriculum is more than formal instruction. It consists of the whole seminary community life. Everything that transpires in that corporate body of persons—thinking, purposing, and achieving—is a part of curriculum and must be so taken into consideration by the curriculum makers.

5. The curriculum must represent a unity. At present the departmental groupings of courses works havoc with the student. Courses should be grouped into a few major fields and related to a common end. Some seminaries halt between a graduate school of theology and a training school for ministers. An arrangement whereby all theological students would be required to pursue basic studies would overcome this dualism. Specialization might be pursued by certain students who wish a more academic training in theology. It must be remembered that 90 per cent of seminary students are preparing for the *parish ministry*. The overemphasis

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upon academic theological studies has been proven to dampen the ardor of the student's faith who feels "called" to the ministry. Faculty collaboration is imperative! Some faculties are filled with "stars" whose ambition is to be popular, or who regard their subjects as of such importance that it is a sign of intellectual inferiority on the part of the student who does not take all his courses. The practice of introducing orientation courses has not worked out satisfactorily, since these courses are mere additions to the already encumbered curriculum. Some point of integration must be found around which to build the total curriculum. Freedom of professors should be maintained, but certainly not at too great a cost. To this end greater collaboration between professors will be necessary. There is no hard and fast distinction to be made between theological subjects, since all are theological in one form or another.

6. The curriculum must consider the Churches which ministers will serve. These Churches contain average persons who are not expert theologians. "Education needs a periodical immersion in the life of the people," Lincoln once said.⁵ Schools of theology must not become isolated in theory and method and thereby lose vital contact with specific people and concrete situations with which ministers are to deal in the name of Him who was heard gladly by the common people. There is no such thing as an "un-particularized" interdenominational Christianity operating in an ideal Church life. The only Christianity that exists operates among human beings who belong to local denominational Churches, with all their average humanness.

7. The curriculum should be so formulated as to give the student the working tools and techniques for further study. Theological education is not an end in itself. It is not a substitute for all further thinking. To a great extent, later habits of study, devotion, action are determined by seminary—or even college—habits. Character is not a cause, it results from ways of doing things, ways of working, which have been acquired in the process of education. It is no wonder that institutions of learning are now

⁵ Quoted from article, "Religious Education of the Minister," by R. W. Frank in *Religious Education*. September, 1927.

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specializing on teaching students how to study. This is as important as teaching facts.

8. The curriculum should, as a consequence of the above, provide for extra-curricular activities, or clinical training. Not that this feature should be "annexed" to the curriculum, but regarded as an integral part of the learning procedure in a student's life-training. Students would be put to work on "live material," and they would be able to implement what they already knew in making Christianity effective in situations they must face later. This is not new. In early American theological education, students studied under prominent pastors, and resided in their households.⁶ They learned by doing. According to W. A. Brown, Drs. Bellamy and Nathaniel Emmons trained men in this way. Jesus did the same thing. In some seminaries a clinical year as vicar in some parish is required as part of the theological training (Augustana and Concordia, St. Louis). In others, activities are pursued under supervision *for which credit* is given. There is no escaping the fact that too much importance has been attached to book learning. Dr Henry Link's book⁷ has a rather sharp chapter on the "vice of modern education." Too much informative knowledge lies dead in the mind. It has the tendency to produce the introvert, the student lacking in force, initiative, and decision. No truth is learned until it has been used in the solution of some personal or social problem. Human problems are not ready-made, nor is the truth formulated for all situations. Proper clinical experience would assist the student in knowing how to analyze and meet these living issues. The curriculum should help students not merely to know "what" to do, but give them opportunities to practice the "how" to do it. This type of work must be taken out of the economic realm, whereby students earn their educational expenses, out of the realm of the grudgingly tolerated activities, and made a dignified, integral part of theological training. Such training introduces students to methods of applying their knowledge of Christianity. By this method, commencement would not be a "commencing" of the practical life of the ministry, but a *continuance* of what has already been the subject of serious experiment.

⁶ Ency. of Education, art. on Theological Education, by W. A. Brown.

⁷ The Return to Religion, Macmillan, N. Y.

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Seminaries may be compared with military schools in this respect.⁸ No military college would spend all its time teaching the history and theory of war, and regard the division of present and other field tactics as of no, or little, significance whatever! It is utterly impossible to meet the situation with mere history and theory. There must be a knowledge of the tactics of war right now! The whole theological curriculum must take on the aspect of strategy, for Christianity is engaged in a real conflict. It must take the present situation into account and seek with the best means available to make Christianity's aims and proposals win on the field of the world.

9. Many other principles of curriculum construction might be cited. It should bring the world into the seminary in such a way that prospective ministers might understand the needs of individuals and of society in this age. In the light of these needs, content should be so interpreted as to meet these needs with the best legitimate methods possible. The resources of the faith should be so understood and interpreted that the gap between theoretical knowledge of these resources and their utilization power would disappear. The various opportunities available and possible for religious leaders must also be a part of the curriculum.

Of course, the curriculum of a seminary cannot be determined without regard to the training of students in colleges. A much sounder curriculum might result if a unified pre-clerical course were offered in the colleges and demanded of seminary entrants. But, curriculum makers must take the situation as it is and adjust it to the needs of the student for the ministry. Further, there is the problem of time. Is it possible to teach the student all that mature ministers, looking back upon their seminary days, feel should be taught in these days of multitudinous religious interests and parish duties? Some have proposed four-year courses for students wishing to engage in practical field work (Yale). Some would propose a normal four-year course, with more basic courses, simpler in arrangement, offered in the first years of training.

Such are some of the principles involved in the construction of

⁸ Nixon, J. W., in *The Christian Work*, Jan. 16, 1926. See his series of articles on "Theological Education at the Crossroads."

AN "ACCREDITED" THEOLOGICAL CURRICULUM

an adequate theological curriculum for today. There is no evading the problem of the necessity of well-trained Christian leaders. It is said that the Catholic Church in the sixteenth century found it difficult to stem the tide of Protestant aggression. It was not until the Council of Trent resolved to set up diocesan seminaries and thereby instituted a reform in theological education that Protestant progress was stemmed.⁹ Leadership is the need of the hour in evangelical Christianity, and the seminaries are the institutions to provide it in the most strategic position; *i.e.*, the ministry. Therefore, theological education should be seriously rethought and carefully rearranged so as to provide the most effective type of education for the training of Christian leaders.

⁹ Wentz, A., *ibid.*

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A Chair of Ecumenics

A chair of ecumenics, the first of its kind in any religious institution, has been created at the Princeton Theological Seminary under the leadership of President John A. Mackay. Its purpose is a study of the "universal Christian Church, its nature, status and problems in the world of today; its missionary movement and policy; its strategy in relation to the non-Christian faiths, as well as the new faiths of communism and fascism."

Asheville Conference of Church-Related Colleges

According to an announcement released by Chairman Charles A. Anderson, President of Tusculum College, the 1939 Asheville Conference of Church-Related Colleges will be held August 15-16, at the George Vanderbilt Hotel, Asheville, North Carolina. The theme of the program is: "The Church College: Builder of Men."

The National Methodist Student Leadership Training Conference

The Student Departments of the three uniting Methodisms are planning a National Student Leadership Training Conference at Berea College, Berea, Kentucky, June 12-17, 1939. One student and one counselor will be invited from the church colleges and universities of the uniting Methodisms and from all Wesley Foundations in state and independent institutions. Such a plan will bring together approximately 400 students and counselors. This Conference will take the place of the Wesley Foundation Seminar which would have been held this summer.

It is reported that this will be the most significant Student Leadership Training Conference ever held under the auspices of Methodism. The committee has invited some of the strongest leaders in the campus and church field to give leadership to this Conference.

The Passing of Alfred W. Anthony

In the death of the Reverend Alfred W. Anthony, D.D., LL.D., the cause of Christian higher education lost a devoted friend.

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For many years, he was contributing editor to CHRISTIAN EDUCATION and was quite active in the affairs of the Council of Church Boards of Education. The chief contribution which he made was in the field of Financial and Fiduciary matters. For ten years he served as chairman of a committee on Financial and Fiduciary matters, under the auspices of the Federal Council of the Churches of Christ in America.

Fellowship for Christian World Mindedness

At Lisle, N. Y., during the period June 17 to July 29, will be held the Lisle Fellowship for Christian Mission Service. This is a six weeks laboratory school for students in the attitudes and techniques of world mindedness. It seeks to help students see the place of religion in international affairs and to provide the type of interdenominational, inter-racial, inter-faith experiences that prepare for living in the World Community. It is designed as a training fellowship for students returning to campus leadership in international relations clubs, cosmopolitan clubs, and campus religious organizations of the Student Christian Movement and denominational agencies. For further information communicate with DeWitt C. Baldwin, 150 5th Avenue, New York City.

Sentences from the Madras Conference

The findings and recommendations of the International Missionary Council, held at Madras, India, during December, 1938, are available. A few sentences on two subjects are of special interest to the readers of this magazine:

The Indigenous Ministry of the Church. "The Church is the Body of Christ. In all its work of ministering, whether priestly, pastoral or prophetic, it is animated by the life of the risen and ascended Christ who is at once the Great High Priest, the Chief Shepherd of souls and the eternal Word of God. This ministry is committed to us as a function of the whole body of Christ and cannot therefore be claimed exclusively by individuals, or by any one order within the church. Nevertheless, from the time of the Apostles, there have been special orders and ministries in the church, given by God, for the perfecting of the Saints, unto the work of ministering, unto the building up of the Body of Christ." . . . Concerning voluntary lay service the Conference said: "The call of Christ for service

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in the world comes to all Christians. It arises directly from the true conception of the nature of the church and its task in the world. Membership in it should for each and all entail the responsibility of sharing in the church's Christlike ministry."

Christian Education. "Education is and must always be a major concern in the church. This statement is confirmed by the large place which it holds in the life of the older and younger churches today. . . . Christian Education if it is to make the great contribution which it is capable of making to the up-building and expansion of the church must be true to its own ideals. It must be effectively Christian. It must be educationally sound."

Indiana Council on Religion in Higher Education

Interested in developments and conditions in higher education in Indiana, the Indiana Council on Religion in Higher Education called a state conference of citizens, alumni, students, faculties, trustees, and administrators to confer on problems in the interests of Indiana colleges and universities. The meeting was held on April 21, in Indianapolis, with the general theme, "Democracy and Religion in Higher Education." Dr. Joseph C. Todd of Bloomington was the executive secretary.

In the morning, the presidents and other administrative officers of church-related and independent colleges and universities met at the Indianapolis Athletic Club to discuss problems of student recruiting and relations with state supported institutions. President C. E. Wildman, DePauw University, presided. Dr. Gould Wickey presented some facts with regard to proposed legislation on education, now pending in Congress.

In the afternoon, at the First Baptist Church, with William W. Reller of Richmond, presiding, a public meeting was held with addresses by President C. E. Wildman, DePauw University, on "The Church College in American Life"; by Edgar H. Evans, of the Acme-Evans Company, on "Must Colleges Abandon Religion?" Another subject discussed was "Church and State in Higher Education." A forum discussion was led by Mrs. Maude Lucas Rumpler, former President Indiana Federation of Clubs.

In the evening, a mass meeting was held at which time Dr. Gould Wickey, General Secretary of the National Conference of

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Church-Related Colleges, discussed "The Education Democracy Needs."

The Christian College on the Battle Front

"As movements of air flow down from the mountains to affect the climate of the valleys where people do their daily work and live their daily lives, so the currents of thought prevailing in higher education gradually penetrate the thinking and believing of all the levels of any generation. What is thought and taught in the colleges and universities today becomes the notions and ideas of tomorrow or the day after tomorrow. The climate of our own day was determined by movements of thought in higher schools a decade or more ago. . . . It is in her colleges that the Church meets these new ideas and philosophies of life. If the Church cannot stem the materialism of today's thinking and the paganization of today's morals in her colleges, the effects will soon be evident in the parish work of the Christian pastor. When the front line trenches have been lost, the battle comes closer home. The Christian college is in the front line, defending a coming generation from unbelief, and all the strange foes of the modern world. To lose on this front means a defeat of untold dimensions to the Church of Christ."—President Conrad Bergendoff, Augustana College, in sermon, "The Empty Throne," Church-of-the-Air, Columbia National Broadcast, May 2, 1937.

Evangelical Religious Instruction in Bavaria

A survey issued by the Evangelical Lutheran Provincial Church Council of Munich, Germany, under the signature of Bishop Hans Meiser, gives insight into the problems the Church is facing in its efforts to teach religion in the higher educational institutions of Bavaria. The following paragraphs are extracts from the survey:

"The perusal of the reports gives serious cause for anxiety. It ought not, however, to result in the final conclusion given by one writer of a report who says, 'The work of the religious teacher is to no small extent no longer to be called a matter of hope.' It is better, rather, on the whole, to take the double judgment of another teacher of religion: 'The school year of 1937/38 strengthens the certainty that a large proportion of the young people who to-

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day are already uprooted from the Church, later on fall victims to de-Christianization; but there is also room for the hope that the Word of God, sown in plain loyalty in the heart of youth, does not come up entirely barren.' Developments tend in the direction of a clear decision. The little word 'still' recurs at frequent intervals in the reports. There must be no 'still' that is faithless or weak in faith, that sees the Lord of the Church bound to the present day and does not know that His spirit calls, gathers, enlightens, sanctifies tomorrow as well, and keeps everything in the uniting faith in Jesus Christ. It must, rather, give expression to the sober insight that comes precisely from the faith, and therefore sees always more clearly that all dreams of a Christian world vanish before the reality of sin and its originators.

"In the reports much is said of the various influences which are causing internal dissension and bringing the schools into opposition to the Gospel. In general the teachers of religion judge the situation to be that youth is hardly devoting itself with enthusiasm or conviction to any kind of German faith. On the contrary, a general scepticism seems to be finding its way in everywhere. People see in religion as well only a form of spiritual propaganda, the result of which today is very often complete indifference not only to religious questions, but to all moral decisions. People are beginning to feel themselves members of a mass in which the individual carries no further responsibility. It can of course also be shown that where developments have not gone so far, the many counter-streams to the Christian faith and the Church are calling forth an interest in religious instruction which did not exist in earlier times.

"The relation of the students of the higher institutions of education to their parishes and to the parish services grows stronger all the time. They are of course in the closest possible contact with the church life of the home. In smaller communities, the situation is sometimes even better than in the large towns, where the religion teacher is only very rarely also the parish pastor. From church spheres and circles there do of course come doubtful complaints. And even here it must be recognized that for many pupils hardly any connection still exists with the church life. Numerous reasons may be given to account for this alien-

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ation of our school world from the Church. But it is quite decisively apparent here that the Christian home to a great extent is failing, because it misunderstands the signs of the times. We beg all teachers of religion, during their teaching hours, or when other opportunities occur, to continue to point out emphatically to the parents their obligation to their children."—The News Bulletin, The National Lutheran Council, April 7, 1939.

In Education Also

Dr. Herman C. Weber, editor of the Year Book of American Churches, says that as a result of President Roosevelt's declaration before Congress that faith is necessary to Democracy, "Religion has gained a great impetus in this country." He said, "With statesmen pleading our cause, and newspaper columnists, such as Dorothy Thompson, Walter Lippmann, and George Sokolsky taking a new interest, religion's next great stride will be made in education."



CHAPEL, MONTREAT COLLEGE, MONTREAT, N. CAR.

Additions to the Office Library

Pre-College Guidance

This is Part I of a Survey of Student Personnel Services in Fifty Colleges Affiliated with the Board of Christian Education of the Presbyterian Church in the United States of America under the direction of Charles C. McCracken, General Director of the Department of Colleges. The Study discusses the purposes of college student personnel work, selection and admission of college students, orientation of college freshmen, other pre-college guidance services. In the summary there is a suggested corps of pre-college guidance practices.

Among the practices considered undesirable are: Field Representatives employed on a commission basis; Field Representatives given authority to grant scholarships, loans, or tuition rebates; Personal Solicitation of students by faculty members; and Regulations and Penalties that make it difficult to modify a student schedule within a short period after registration.

This mimeographed publication may be secured from Charles C. McCracken, 822 Witherspoon Bldg., Philadelphia, Pa. The price is 50 cents.

Social Services and the Schools

This is Publication No. 4 of the Educational Policies Commission. It deals with the systematic analysis of the relationships of public schools with public health, welfare, and recreational agencies, as well as public libraries.

The Commission proposes a single board, a public education authority, to manage and coordinate all public educational activities in the community, including school, library, and recreational services.

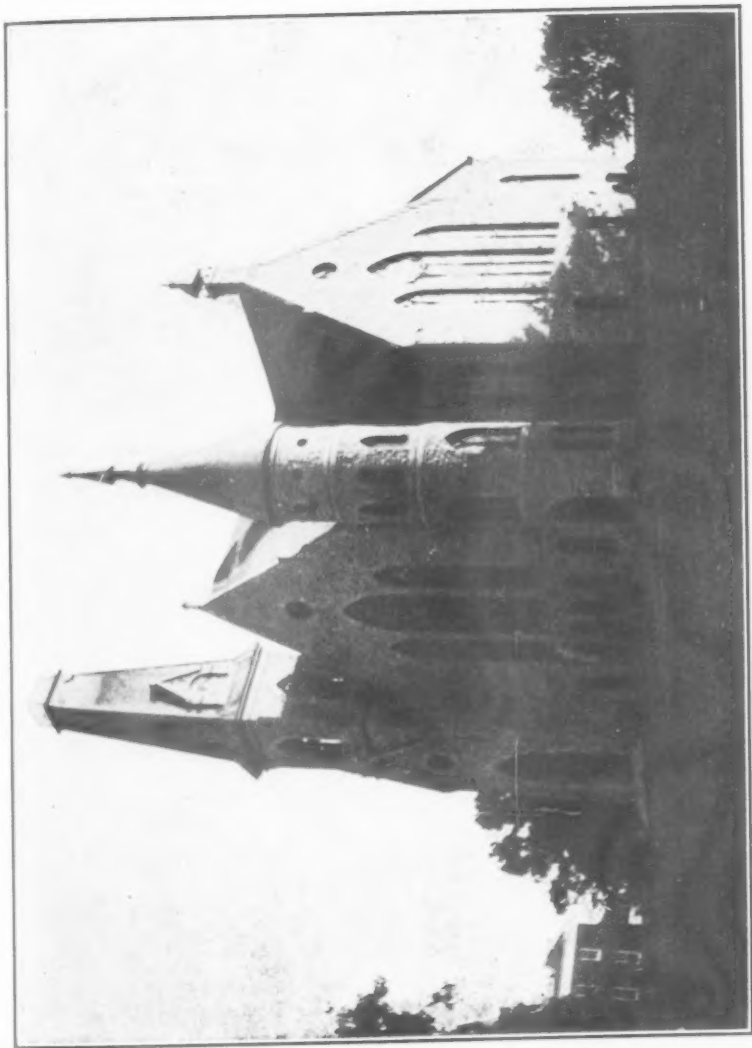
While asserting that schools must provide health instruction, health examinations and a healthful school environment, the report denies school responsibility for medical care of its pupils. Both preventive and remedial health services are held to be a responsibility of the home and of appropriate welfare authorities in cases where the family cannot afford adequate treatment.

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Some of the chapters are entitled, "The Nature of the Social Services," "The Welfare Program of the Schools," "Some General Policies in the Administration of Social Services," and "A Brief Description of Social Services in Six Communities."

This booklet may be obtained from the National Education Association, Washington, D. C.

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